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THE

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[of the World]

Nil Desperandum, Christo sub Duce.

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THE
MISSIONARY REVIEW.

Nil Desperandum, Christo sub Duce.

VOL. X. FEBRUARY, 1887. NO. 2.

I. PATTESON, THE MISSIONARY AND MARTYR.

BY F. VINTON,

Librarian of the College of New Jersey.

It is of the highest moment, in selecting men for any secular position, to find those already inclined to it, and prepared for it by life-long training and family tradition. In like manner, the Christian Church, sending missionaries to the heathen, may think herself peculiarly favored of God, if those are impelled by His Spirit who are themselves ripest fruits of Christianity. Zeal for God and love to men, supplemented by child-like humility and readiness for any work and any post, will stamp the nearest image of Christ on a heathen community, when it has come forth from a truly Christian home.

John Coleridge Patteson, missionary to Micronesia,, was born in 1827, and murdered by savages in 1871. His mother, niece of the poet Coleridge, had a character of firmness mixed with love, which made her memory intensely dear to her son as long as he lived. The strongest family affection to every member of his father's household, held out to the last, in letters by every mail. Not only among family friends, but among all his acquaintances, he was known as "Coley Patteson," to his dying day. Yet he was not a weakling. His prowess at cricket (in which he became captain of the Eton eleven), and his being twenty-five times "sent up" for good Latin verses, prove that he was "*animosus infans*." His spirit also, in resenting ribaldry in his presence, shows remarkable manliness in a boy. As cricketer, Patteson was entertaining a party from abroad, when an objectionable song was begun. "If that does not

stop," Coley called out, "I shall leave the room." He *did*, and in the sequel, threatened to resign his place on the eleven, unless the offence was apologized for. Nor was he any Puritan, "he was up to any fun, and sung his song as joyfully as the youngest."

Of a later period, Shairp, principal of St. Andrews's, says, "Patteson, as he was at Oxford, comes back to me as the representative of the very best Etonian, with something better, not to be got at Eton, or any other school. I remember the look he then had, full of character." He resided at Oxford from 1845 to 1853, continuing a fellow of Merton for life. During the later period he studied Hebrew and Arabic enthusiastically at Dresden, acquiring an interest in the former which increased while he lived. Having taken orders, he lived as curate two years, in a small country parish, full of ignorance and vice, becoming so much beloved by his people that they never ceased to regret him. Laboring among heathen in England turned his thoughts and his heart towards heathen more benighted, across the world.

In 1841, when Patteson was fourteen years old, Selwyn, curate at Windsor, just appointed bishop of New Zealand, preached a sermon on missions which inspired the boy with the happiness of giving one's life for the good of pagan nations. Selwyn knew of it, and when taking leave of the Patteson family, said half in earnest, half in playfulness: "Lady Patteson, will you give me Coley?" She started, but did not say no. And when her son told her that it was his greatest wish to go with the Bishop, she replied, that "if he kept that wish when he grew up, he should have her blessing and consent." Twelve years passed on; the mother died, and the bishop of New Zealand came home for a year, and visited the Pattesons in Devonshire. The devout curate could not refrain from letting Selwyn know that his heart was longing for the foreign field. The bishop bade him be sure of his motives, and they parted. Patteson went to his father and his sisters. "I can't let him go," was the judge's exclamation; but the words were caught back, with "God forbid I should stop him." The trying resolution was taken, and the next year, at the age of twenty-eight, he sailed for New Zealand.

Arriving at Auckland in July, 1855, Patteson's manliness immediately showed itself by plunging into the homeliest, unclerical work, made necessary at the Mission premises by the scarcity of European help. A day or two after landing, his journal records, "Lugged down boxes, big empty ones, to the beach. Went with the bishop to the ship, packed up books, brought away all our things, helped to pack them in a cart and drag, and then walked back to the college, six miles, at 7.30." "My housekeeping affairs take up a good deal of time. I have passed through the preliminary steps of housemaid and scullery maid, and my last performance was making bread, and even a cake." Nobler tasks, it is true, had to be

learned in the service of the mission. For, in their voyages, thousands of miles long, to make acquaintance with distant islands, and bring new pupils home, practical navigation was absolutely necessary. So proficient in it had Selwyn become, that on the morning of their arrival at Auckland, an old sea captain ashore, sent a note into town, saying, "He was sure bishop Selwyn must be aboard, for he knew every vessel that had ever entered that harbor, and he was sure that barque was not one of them; yet she had come in the night through all the intricate passages, and was rounding the heads without a pilot." Patteson also learned those seas so well, that he made many voyages of months' duration, and brought the "Southern Cross" to the very headlands intended, by dint of good seamanship. Lieut. Tilly, of the royal navy, after sailing with him for months, testified that "His mode of planning a voyage, knowledge of local courses and distances, were thorough. Looking out from aloft he has seen shoal water more quickly than myself; always speaking as no one whom sailors call a landsman could have done. He was never quite well at sea, but was headachy and uncomfortable; the food was greasy, and there was a general sense of dirt and discomfort." In the last year of his life he speaks of being on his back, seasick, four days. He burst into an expression of wonder how any one could go to sea for pleasure. Yet, his readiness to sacrifice his preferences for the welfare of others triumphed over this enduring distaste for the sea. Every year some voyage was executed in the vast archipelago of Melanesia, several months being spent at sea; storms of extreme violence and peril being encountered.

The name Melanesia, implying the black complexion of the people inhabiting those regions, is applied to a vast number of islands northeast from Australia, including the groups called Solomon Islands, New Hebrides, Loyalty Islands and New Caledonia. It stretches from the tropic of Capricorn to within five degrees of the equator. Though they look small on our maps, they are often from fifty to one hundred and fifty miles long. Some of the islands are volcanic, and many surrounded by coral reefs. Negroid features and color are found in the Solomon Islands; "and some of the New Hebrides people glossy, and smooth and strong looking." Elsewhere, "the color is just what Titian and the Venetian painters delighted in—the color of their own boatmen—glowing, warm and rich. Some have even the yellow, almost olive, complexion of the South European." The people are sometimes friendly, gentle and almost fond; but often treacherous, savage and cannibal. They are always armed with spears or clubs, with bows and poisoned arrows. Wars and quarrels are constant, arising from trifling causes, even within the same small island; and people live in continual distrust and fear of each other. No woman dare ever to eat with a man, even her husband or grown up son. Cannibalism may

be strongly inferred from the rows of skulls which form a frequent ornament of the chieftains' houses. Among such people Patteson landed continually, and even slept and lived among them, always unarmed, and appearing unsuspicious. "No cleanliness, no quiet, no cool, fresh air, no proper food, only a bit of dry yam," is his account of their housekeeping. Even when "at home" with his pupils, the want of food nutritious enough for an European constitution was severely felt; and his bed was commonly "a kitchen table, with natives beside and beneath me. At daylight I turn off my table, and dress in flannel shirt, old trousers and shoes."

Selwyn had early perceived that it was impossible to Christianize the Pacific, by English clergymen placed separately in the multitude of islands. He also knew that Christianity must have the help of native clergy. He had resolved, therefore, and actually begun, to gather native youth from various islands into a school at Auckland. There they might learn religion and civilization, while imparting to their teachers the languages they had spoken at home. It was in this enterprise that Patteson now engaged, Such was his zeal and aptitude that in six months after landing at Auckland, he "wrote a Maori sermon," to be preached to the natives of New Zealand. They were so pleased with his progress, and so charmed with his affability, that they said, "You are the minister we want." In the May succeeding Patteson's arrival, the bishop and he left New Zealand on a tour towards the equator, from which they returned in September, bringing fourteen Melanesians to be pupils in their school. Constantly, during this voyage, they were on their guard against surprise; for the cupidity of the natives was always awake, and the loss of the vessel and their lives was always to be feared. As years went on, the voyagers and their object became known; they were welcomed as friends, and larger numbers of youths entrusted to their care. In December, 1870, one hundred and forty-five Melanesians at once were in their school at Norfolk Island, while other schools were established at Mota and elsewhere. Very numerous and dissimilar were the dialects spoken by these pupils. In 1884, the elements of seventeen languages were printed by Patteson; while his facility was such that he could communicate with those who spoke still more.

The climate of New Zealand proved too cold a residence for these children of the tropics. It was necessary to send them home as winter approached; and even so dysentery and typhus destroyed many of them; and then came the critical measure of revisiting the islands from which the lost had been taken. For the suspicious temper of the natives, prone to superstition, might easily be led to attribute to witchcraft the loss of their children, and avenge their death. But such results never followed, and in almost every instance, youths who had been in the school once were ready to return, and even pledged themselves for successive years. The

new comers were indeed exceedingly unkempt, and had to be taught the lowest elements of decency and good behavior. "This descended to the smallest matters—washing, scrubbing, sweeping, all actions of personal cleanliness, habits of industry, method and order." These pupils were sometimes of mature age; and if they were to be relied on, to carry back civilization and Christianity to their homes, they needed the family relation among them. Young girls were therefore placed in the missionary households; and as they came without proper clothing, dresses had to be fabricated for them. Bishop Selwyn cut out skirts for the first, from the counterpane of his own bed; and when married men were sometimes induced to come, "the bishop nursed the women, washed the babies," and Patteson's management of the boys was admirable. "He brought his fresh, happy, kindly feelings toward English boys and young men, into constant play among Melanesians, and so they loved and trusted him." He would be up by five in the morning and go round pulling the blankets off the boys, with abundance of jokes, treating them like equals as far as the intrinsic difference made possible, manifesting uniform kindness and cheerfulness, and making them companions and friends. "We make no distinction between English and Melanesians. All work together in school, printing office, dairy, farm and kitchen. It is contrary to the fundamental principle of the mission that any one should connect with the idea of white man the right to fag a black one." The pupils volunteered to perform many menial offices for teachers, and their services were accepted. Of course, they saw the immense superiority of their teachers, and the beauty of holiness in their demeanor. They became docile, affectionate and susceptible of religious impressions. "No attempt was made to force an overstrained piety on the boys. Jokes and laughter went on all day. No rigid Sabbatarian usage was introduced." They learned to love the Bible, and the teachings of the Church. But the scholars were continually resorting to Patteson for advice. "One and another would steal into the chapel for private prayer, or into the bishop's room contiguous, quite content to be near him and get a kind word or a pleasant smile." As years went on, the most sedate and devout proposed to be baptized and confirmed, and at length ordained. Scores of adults and hundreds of children thus constituted christian communities, at Mota and on other islands, maintaining a godly conversation through successive years.

Patteson was consecrated as bishop of Melanesia, at Auckland, in February, 1861. One of the bishops who officiated on that occasion, said in a letter written at the time: "It is really creditable to the community to see how universal is the admiration for his character; for he is so very good, so exceedingly unworldly and unselfish, so gentle and yet so firm, that you would have supposed he would hardly be popular outside the circle of his friends. Cer-

tainly he is the most perfect character I ever met." His father died that year; and thenceforward all the money he could command was devoted to the mission—in buying land, erecting buildings, establishing schools (of course, feeding the scholars) on various islands. Melanesia was to be his heir. Annually he visited the maritime cities of Australia, (where he was always welcome and beloved) and set forth the method and the claims of his way of evangelizing the Pacific, in such a sensible and apostolic manner, that large contributions were placed in his hands. Though fitted by nature for a tropical climate, he suffered much from heat and languor. "I don't see how a man can stand many months of this climate," he used to say. Yet *he* endured fifteen years of it, though prematurely old at forty, and evidently about to sink, during the latter part of his life.

While these apostolic labors were advancing with so promising an aspect, human greed was proceeding to render them abortive. The profitable cultivation of the sugar cane, and the exportation of guano, exact continuous labor under the burning sun of the tropics, which European constitutions cannot endure. As early, therefore, almost as 1830, the combination of European powers to end the slave trade, led to the introduction of Chinese and Hindoos, into the regions where labor was most needed. To avoid the aspect of tyranny, it was understood that every coolie went as a voluntary laborer, protected by a written contract, which secured him wages and restoration to his home, after a certain length of service. But, as the coolie and the exporter were separated by the impassable barrier of difference of language, it is certain that thousands emigrated, with no conception of what was before them. Arrived at the plantation, they were compelled by the lash to exertions which human strength could not bear; and thousands perished from exhaustion, or ended their days by suicide. The humane spirit of British legislation at length excluded this traffic from countries belonging to the queen; and then the traders resorted to the Asiatic islands for a new supply. The pretence of voluntary emigration was indeed kept up; but trickery and violence were often employed. Islanders who resorted to a vessel, intent upon trade, found themselves suddenly confined below deck and under weigh for a distant plantation. When the natives became too cautious to trust themselves on board, a rope noose was stealthily attached to their canoes, by which they were overset, and the crews captured while swimming to some support. It was to Queensland, or to the Fejee Islands, that such cargoes were commonly conveyed, to be sold at £8 a head; where, indeed, there was some security of good treatment, and eventual freedom after a term of years. But, even there the government was almost necessarily by the whip. "I can't talk to them," said a well-disposed planter; "I can only point to what they are to do, and if they are lazy, I whip them." Several

thousand islanders were collected at both the localities mentioned. "Small islands lost almost all their able-bodied inhabitants, and were in danger of famine for want of workers. One-half the population of the Banks Islands above ten years of age have been taken away." Of course, the remaining inhabitants and those of neighboring islands were bitterly enraged, and ready to take bloody revenge upon any European. One tragic adventure of bishop Patteson is thus represented by him:

"On August 15, 1864, I was at Santa Cruz," (a little more than 10° south of the equator). "I went off in the boat with Atkin, Pearce, Nobbs and Young, all young fellows of great promise. I landed at two places among many people, and after a while came back to the boat. All seemed pleasant and hopeful. At the third place, I went into a house, sat down for some time, then returned to the boat and got into it. When the boat was about fifteen yards from the reef, they began (why, I know not) to shoot at us. When I looked round after a minute, I saw Pearce lying between the thwarts, with the long shaft of an arrow in his chest; Nobbs with an arrow in his eye, many arrows flying close to us. Suddenly, Young gave a faint scream; he was shot through the left wrist. How any of us escaped, I can't tell. The canoes chased us to the schooner." A fortnight later, two of these three men were dead of lockjaw.

Worse even than these kidnapping cruisers, were European vessels in league with the "head-hunters" of Borneo, ready to slaughter the islanders, and sell their heads to the savage natives of that island. One who had escaped from such a scene, said that the crew "beat his companions with oars, then fell on them with tomahawks, finally cut off their heads, (which were taken aboard) and threw the bodies to the sharks." It is added that this vessel was commanded by an American, named George Pease. Amid perils like these, but with growing watchfulness and caution, bishop Patteson continued his apostolic labors and voyages, seven years more. Many of those whom he had brought from their heathen homes, as wild and ignorant as the rest, after being for years under his influence, and that of his schools and church, desired to take part in Christian ordinances, and seemed truly fit to partake of them. "Taroniara, from San Cristoval, said to me the other night: 'Bishop, why is it that now I think as I never thought before? I can't quite tell what I think. I *think* I shall never wish again to listen to anything but the word of God. I feel quite different. I like and wish for things I never really used to care for. I don't care for what I used to like and live for. What is it?'" "What do you think it is?" "I think—but it is so great—I think it is the Spirit of God in my heart." The Bishop in another place says: "I *think* it looks like a stable, permanent work."

In February, 1870, bishop Patteson was prostrated by a very severe attack of internal inflammation; and for three days was in considerable danger. Day after day he continued feeble. He did not leave his room till the beginning of April. He was then removed from his station at Norfolk Island to Auckland, for the advantage of medical advice and good nursing. "His complexion was very dark, and his frame bowed like an old man's." In August, he returned to his work at Norfolk Island. On July 4th, 1871, he sailed on a cruise among the New Hebrides. On the 17th, he "heard a fearful story that a small vessel had been mastered by the natives, and the crew killed and eaten, in revenge for the slaughter of some of their own men, some time back." At Aroa he "found the island almost depopulated, seven hundred gone to Brisbane and Fiji." July 11th, a "Sydney vessel" was on the west of Florida Island, and nine natives were reported as having been killed. On the 20th September he landed at Nukapu, just 10° south of the equator, 1000 miles exactly east of New Guinea. The people recognized the bishop, and invited him to go ashore in their canoe. He did so, as he had often found this a means of disarming suspicion. "The boat had been half an hour drifting about in company with the canoes, when suddenly, without any warning, a man stood up in one of them, and calling out, 'Have you anything like this?' shot off one of the yard-long arrows, and his companions in the other canoes began shooting as quickly as possible. The boat was pulled rapidly back, but not before three out of the four had been struck. An arrow had nailed John's cap to his head; Mr. Atkin had one in his shoulder, and poor Stephen lay in the bottom of the boat, with six arrows in the chest and shoulders. Atkin's wound was no sooner relieved from the arrow than he insisted on going back to find his bishop. He encountered a boat coming out to meet him, bearing a bundle wrapped in matting. The boat came alongside, and two words passed: 'The body.' The placid smile was still on the face; there was a palm leaf fastened over the breast, and when the mat was opened there were five wounds—no more."

In the career of bishop Patteson, we have seen the best qualities of Christian manhood (closely allied, too, with those of womanhood) lavished in favor of a neglected and savage race. But no line in this memoir hints one of the severest privations he imposed upon himself. To a tender and sensitive nature, companionship is most necessary, and solitude depressing. When Patteson left England, not only did he forego the charms of learning and Christian society; he turned his back on that which most men find more necessary to their happiness—the luxury of home and family of their own. The need of these belong to our very nature, and celibacy shrivels man or woman. Patteson went forth a solitary man, denying the keenest sensibilities of his soul—a celibate for

life. After his father's death, his sisters proposed to join him at Norfolk Island, and comfort his premature age. But he decided that he could not permit them to make the sacrifice.

"They say who know the life divine,
And upward gaze with eagle eyne,
That, by each golden crown on high,
Rich with celestial jewelry,
Which for our Lord's redeemed is set,
There hangs a radiant coronet,
All gemmed with pure and living light,
Too dazzling for a sinner's sight,
Prepared for virgin souls, and them
Who seek the martyr's diadem."

—*Keble's Christian Year.*

[We are under very special obligations to our contributor for this carefully studied, well condensed and most valuable sketch of one of the best, most self-sacrificing and effective missionaries of modern times. The elements of Bishop Patteson's life and character, so happily delineated in this sketch, especially his readiness to leave out of view his own dignity and superiority, and assume a position of equality with his native pupils and converts, these elements are worthy of prayerful study and adoption by every missionary who would be successful in winning souls to Christ. It is the lack of these elements of character which has rendered the life work of many a missionary almost a total failure. When the Son of God undertook the work of human redemption, He did not attempt it from the height of His heavenly throne, retaining the full dignity and glory of His divine prerogatives, but "Though He was rich yet for our sakes He became poor;" came among us, became one of us, took our position, bore our sins and sorrows, with a sympathy for us both human and divine; and he will best succeed in winning the heathen who will most nearly imitate and exercise these elements of Christ's character.

Bishop Patteson's murder cannot be properly understood without a knowledge of the cruel wrongs and outrages practiced by men from Christendom on the unoffending natives of those islands, as so distinctly brought to view in this sketch. How long must we have such occasion to lament "man's inhumanity to man," from lust of gold?

From the human standpoint we grieve for what seems to us the untimely death of this devoted missionary. But God may see, with his more perfect vision, that by his martyrdom Bishop Patteson accomplished more for the speedy and thorough evangelization of those Melanesian Islands, than he could have done by a long life filled with most abundant labors. No estimate is here made of the number of native converts won by the labors of this one mis-

sionary. Probably no estimate has ever been attempted. Our contributor speaks of "scores of adults and hundreds of children" baptized and gathered by him into Christian communities, and it is sufficiently evident that his influence over the natives had become powerful and far-reaching. In a single visit to Mota, shortly before his death, he baptized 41 adults, 17 lads and 231 children. The converts declared: "The old life is hateful; the new life is full of joy." We commend the life and character of this devoted missionary to the prayerful study of every missionary and pastor.—Ed. M. R.]

II. BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS—1885.

SUMMARIZED AND ANALYZED BY THE REV. W. A. SCOTT-ROBERTSON, M. A., HON. CANON OF CANTERBURY, AND VICAR OF THROWLEY.

ANALYSIS OF THE RECEIPTS, 1885.

TABLE NO. I. FOREIGN MISSIONS OF THE CHURCH OF ENGLAND.

When Founded.	*Name of each Society, and Total Amount of its Receipts for 1885.*	*From Abroad and from Investments.*	*British Contributions.*	*Totals.*
1799	Church Missionary Society, 232,219 (in addition to 44,155 received at Mission Stations).			
	British Contributions		£218,984	
	Home Receipts from Churchmen abroad	£1,119		
	Dividends, Interest and Rents . . .	12,116		£276,374
	N. B.—This Society maintains the Church Missionary College at Islington, which it founded in 1825.			
1701	Society for the Propagation of the Gospel.			
	British Contributions		106,455	
	Home receipts from churchmen abroad.	2,659		
	Dividends, interest and rents . . .	10,361		119,475
1808	London Society for Promoting Christianity among the Jews.			
	British Contributions		36,405	
	Home receipts from churchmen abroad	476		
	Dividends, interest, etc.	3,092		39,973
1880	Church of England Zenana Missionary Society.			
	British Contributions		21,677	
	From abroad	11		21,688

1823	Colonial and Continental Church Society.			
	British Contributions		19,601	
	Raised and expended abroad . . .	20,225		
	Dividends, interest, etc.	184		40,010
1698	Society for Promoting Christian Knowledge, 52,489 (in addition to 82,807 derived from trading).			
	Portion paid in aid of Foreign Mission work, about		14,600	14,600
1860	Central African Mission of the Universities.			
	British Contributions		12,780	
	From abroad	320		
	Interest	1,338		14,438
1870	Missionary Leaves Association (aiding Native Clergy of the Church Missionary Society).			
	British Coutributions		8,786	
	Dividends	30		8,816
1844	South American Missionary Society.			
	British Contributions		7,781	
	Raised and expended abroad . . .	3,941		
	Interest, etc.	126		11,848
	Spanish and Portuguese Church Aid Society.			
	British Contributions		5,421	
	From abroad	40		5,461
1865	Ladies' Association for Promoting Female Education among the Heathen, 6,392 (included above in the S. P. G. total).			
1860	British Syrian Schools.			
	British Contributions		4,696	
	Grants, 342; interest, 92	434		5,130
	Melanesian Mission.			
	British Contributions		2,542	2,542
1841	Colonial Bishoprics' Fund.			
	British Contributions		2,518	
	Dividends and interest	10,477		
	Grants from S. P. C. K. and S. P. G.	2,514		15,510
1869	"The Nest's" collections.			
	For Mackenzie Memorial Mission .	74	1,082	
	For other funds		1,217	2,373
1883	Central Agency for Foreign Missions, 2,152. Sums not included in the totals of other societies, about . . .		2,000	4,152
1848	St. Augustine's Missionary College (exclusive of Endowments for a War-			

	den, a Sub-Warden, and 3 Fellows). From Missionary Studentship Associations		1,671	
	From Funded Exhibitions	611		2,282
1860	Coral Missionary Fund (to aid Schools and Catechists of Church Missionary Society).			
	British Contributions		1,177	
	Interest	22		1,199
1840	Foreign Aid Society (for France, Belgium, Italy and Spain)		997	997
1854	Anglo-Continental Society		901	901
1867	Delhi Medical Mission to Women and Children		656	656
1877	Cambridge Mission to Delhi.			
	British Contributions		529	
	Interest	63		592
1691	Christian Faith Society for the West Indies. (Rents)	2,176		2,176
	Total amount of donations, legacies and annual subscriptions from the British Isles, to the societies above named for 1885	472,476		589,148
	Estimated value of other gifts sent direct to mission stations, or gathered specially for missionary dioceses, schools, or Zenana-work		25,000	25,000
	Total for Church of England Foreign Missions, 1885		£497,476	£614,148

TABLE NO. II. FOREIGN MISSIONS—JOINT SOCIETIES OF CHURCHMEN AND NONCONFORMISTS.—A.D. 1885.

When Founded.	*Name of each Society, and Total Amount of its Receipts for 1885.*	*From Abroad and from Investments.*	*British Contributions.*	*Totals.*
1804	British and Foreign Bible Society, 132,771 (in addition to 105,517 derived from sales).			
	Devoted to Foreign Mission work, about		£107,000	£107,000
1799	Religious Tract Society, 17,277 (exclusive of 193,821 derived from trade).			
	Devoted to Foreign Mission Work .	558	17,866	18,424
1866	China Inland Mission.			
	British Contributions		19,401	
	From abroad	820		20,221

1852	Indian Female Normal Society, about,		8,000	8,000
1834	Society for Promoting Female Education in the East (in addition to needlework sent abroad, valued at 4,134)			
	British Contributions		5,562	
	Dividends, etc., 642; grant, 75 . .	717		6,279
1732	Moravian (Episcopal) Missions of the United Brethren.			
	British Contributions		5,388	
	Foreign Receipts	10,637		
	Dividends and interest	3,012		19,037
1872	East London Institute for Home and Foreign Missions, 11,592.			
	Portion devoted to Livingstone Mission and other Foreign Mission work, about		5,000	5,000
1858	Christian Vernacular Education Society for India, 5,456 (in addition to 5,817 received in India from sales).			
	British contributions		3,545	
	Grants and Contributions in India .	1,856		
	Interest	55		5,456
	Waldensian Missons Aid Fund.			
	English and Irish Contributions, about		3,000	3,000
	Trinitarian Bible Society (in addition to 663 from sales).			
	British Contributions		2,334	
	Interest	43		2,377
1856	Turkish Missions (from America) Aid Society.			
	British Contributions		1,578	1,578
	Paris City Mission.			
	British Contributions		478	478
	Estimated value of other contributions in money and in needle work, &c .		5,000	5,000
	Total amount of British Contributions through Unsectarian or joint Societies of Churchmen and Nonconformists for 1885		£184,152	£201,850

TABLE III. FOREIGN MISSIONS OF ENGLISH AND WELSH NONCONFORMISTS, 1885.

When Founded.	*Name of each Society, and Total Amount of its Receipts for 1885.*	*From Abroad and from Investments.*	*British Contributions.*	*Totals.*
1813	Wesleyan Missionary Society, 138,165 (in addition to 97,292, raised and expended in Mission Stations).			

	British Contributions		121,992	
	From abroad	9,700		
	Dividends and interest	6,473		235,457
1795	London Missionary Society.			
	British Contributions		96,477	
	Raised abroad	23,057		
	Dividends and interest	4,543		124,077
1792	Baptist Missionary Society.			
	British Contributions		56,710	
	Raised abroad	14,402		
	Dividends, interest, &c.	1,745		72,857
1855	English Presbyterian Foreign Missions.			
	British Contributions		16,029	
	From abroad, &c.	194		16,223
	For Women's Mission Fund, see below.			
1867	"Friends" Foreign Mission Association.			
	British Contributions		10,098	
	Dividends and interest	418		10,516
1843	British Society for the Propagation of the Gospel among the Jews. . . .		8,802	8,802
1832	Wesleyan Ladies' Auxiliary for Female Education.			
	British Contributions		6,031	
	Interest	87		6,118
1856	United Methodists Free Churches' Foreign Missions.			
	British Contributions		5,996	
	Raised abroad	10,616		16,612
1840	Welsh Calvinistic Methodists' Foreign Missionary Society.			
	British Contributions		5,466	
	From abroad	74		
	Interest, &c.	346		5,886
1817	General Baptist Missionary Society.			
	British Contributions		4,562	
	From abroad	2,834		
	Interest, &c.	232		7,628
	Methodist New Connection Foreign Missions, about		3,200	3,200
1819	Evangelical Continental Society.			
	British Contributions		3,184	
	Interest, &c.	16		3,200
1836	Colonial Missionary Society.			
	British Contributions		2,654	
	From abroad	1,037		
	Interest, &c.	30		3,721
	"Friends" Mission in Syria and Palestine, about		2,300	2,300

Primitive Methodist Colonial Missions, about		2,000	2,000
Primitive Methodist African Mission.			
British Contributions		1,480	
From abroad	61		1,541
English Presbyterian Women's Missionary Association.			
British Contributions		1,566	
Raised abroad	1,072		
Interest	77		2,715
Estimated value of needle work sent to Mission Stations, and of other unreported contributions		6,000	6,000
Total British Contributions through English and Welsh Nonconformist Societies for 1885		£354,547	£527,853

TABLE IV. FOREIGN MISSIONS OF SCOTCH AND IRISH PRESBYTERIANS.

When Founded.	*Name of each Society, and Total Amount of its Receipts for 1885.*	*From Abroad and from Investments.*	*British Contributions.*	*Totals.*
	Free Church of Scotland Missions.			
	Foreign Missions:			
	British Contributions		£55,726	
	From abroad	£5,382		
	School fees and grants	25,168		
	Interest	3,092		
	Ladies' Society for Female Education		7,861	
	Jews' Conversion Fund	335	7,168	
	Continental Fund	932	2,907	
	Colonial Mission	59	2,825	
			£76,487	£111,455
	United Presbyterian Foreign Missions.			
	General Fund:			
	British Contributions and Legacies		33,716	
	From Abroad,	1,081		
	Interest, &c.	6,952		
	Zenana Mission		5,077	46,826
	Church of Scotland Mission Boards.			
	Foreign Missions:			
	British Contributions		13,347	
	Raised Abroad, School Fees, Grants, etc.	8,513		
	Interest	219		
	Jewish Mission	125	5,041	
	Colonial and Continental Missions		4,981	
	Ladies' Association for Foreign Missions		4,392	

	Ladies' Association for Educating Jewish Girls		404	
	Foreign Churches Aid Fund	5	198	37,225
1864	National Bible Society of Scotland, (in addition to £15,435 from sales)			
	British Contributions		17,741	
	Interest	822		18,563
1841	Edinburgh Medical Missionary Society.			
	British Contributions		3,303	
	From Abroad, &c.	450		
	Interest	218		3,971
	Waldensian Missions Aid Fund, about		3,000	3,000
1853	Lebanon Schools		1,377	1,377
1871	Original Secession Church's Indian Mission, about		700	700
	Estimated Value of other Scottish Contributions		3,000	3,000
	Total Scottish Presbyterian Contributions 1885		£172,764	£226,117
	Irish Presbyterian Missions.			
	Foreign Missions:			
	British Contributions		5,489	
	School Fees and Grants	2,034		
	From Abroad	510		
	Interest	276		
	Jewish Mission		2,953	
	Ladies' Female Missionary Society		2,288	
	Colonial Mission	16	2,115	
	Gujarat Orphanage	4	289	
	Continental Mission	7	190	
	Mrs. Magee's Indian Education Fund (Interest)	1,235		17,406
	Total British Contributions through Scottish and Irish Presbyterian Societies for 1885		£186,088	£243.523

TABLE NO. V. FOREIGN MISSIONS OF BRITISH ROMAN CATHOLICS, 1884.

Founded.		*British Contributions.*	*Total.*
	Association for the Propagation of the Faith.		
	England	1,259	
	Ireland	3,430	
	Scotland	334	5,203
	N. B.—The total income of the Roman Propaganda, for 1885, collected from every diocese in Christendom, amounted to 6,629,258 francs; i. e., about £265,170.		
1870	St. Joseph's Foreign Missionary Society and College at Mill Hill, Hendon	1,665	
	Total	£6,688	£265,170

SUMMARY.

Total British Contributions in 1884 for Foreign Missions	£1,220,861
" " " 1885 " "	1,223,951

SUMMARY OF BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS, 1885.

	British Contributions.	*Totals.*	*Totals in Dollars.*
Church of England Societies (Table No. 1) .	£497,476	£614,148	$3,070,740
Joint Societies of Churchmen and Nonconformists (Table No. II.)	184,152	201,850	1,009,250
English and Welsh Nonconformist Societies (Table No. III.)	354,547	527,853	2,639,265
Scotch and Irish Presbyterian Societies (Table No. IV.)	186,088	243,523	1,217,615
Roman Catholic Societies (Table No. V.) .	6,688	265,170	1,325,850
Total British Contributions for 1885 .	£1,228,951	£1,852,544	$9,199,710

N. B.—This total in first column does not include any funds derived from Rents, Dividends, or Interest, nor Balances in hand from the previous year, nor any Foreign Contributions.

We are much interested in noting these contributions of our British friends from year to year, collated with so much evident care by our contributor. Each reader can trace the advance or retrogression of each class of churches represented in the five Tables, and the same in the case of each individual church. The total of British contributions to Protestant Foreign Missions in 1885 is seen to have been £1,228,363 = $6,141,815. But if we include with these home contributions, those given in the mission fields abroad, and also dividends, interest, rents, &c., the grand total to Protestant Foreign Missions in Great Britain becomes £1,587,374 = $7,936,-870. This is an advance over the previous year, in strictly British home contributions, of $71,990. As our contributor includes both Protestant and Roman Catholic contributions in his aggregates, it is the more important for the reader to note these separately. The fact that Great Britain gives $6,141,815 in a year to Protestant Foreign Missions and only $33,440 to Roman Catholic Foreign Missions, does not indicate a very decided tendency towards Romanism. And the fact that all christendom raises more than $11,000,000 a year for Protestant Foreign Missions, while it raises only $1,325,-850 for Romish Foreign Missions, demonstrates, not only the meagre giving of Roman Catholics for this cause, but also that their numerous missionaries, pushing their way into the wilds of central Africa and Asia, and suffering martyrdom by the score, are content with much less means of support than are Protestant missionaries.

III. CHARGE OF REV. E. WEBB TO HIS SON.*

MY SON, in a flood of thoughts and emotions I have had to prepare this charge.

I have been reviewing again and carefully traversing my missionary life and experience. The experience of one missionary, in its general outlines, is that of all others. Your commission and charge are the same as mine were. Your toils, conflicts and perils will not greatly differ. So I bring you lessons tested in the crucible of my own life; the lessons I learned by trial.

In the name of the Lord Jesus, and in the name of his church, I bring your commission. I am directed to charge you with it; to set it before you, and to put it upon you. And you are present here to assume it. You will go from this service bearing with you all the duties and responsibilities of a missionary to the heathen. What those responsibilities are, what duties your commission imposes, I must now briefly explain. I could not deliberately lay such burdens upon you, my son, if I did not know that He who says He has "all power" will surely fulfil his promise to be "with you always."

I may say some things here of which we have spoken together before; but this supreme occasion will be a new and distinguished setting for them. Little comparatively was thought of the Kohinoor till it was recut, and set in the crown of the Empress of India. This service is the crown of all your past preparatory life, so I take the most precious of those old diamond truths we have talked of and set them here.

Forty-one years ago I was where you are to-night in this ordination service. From where I now stand, in the shadows of my closing ministry, all those years lie in full view. Though I cannot retrace my steps and travel through them again with the experience of my age, it seems to me I come very near to that when, as a father, with this missionary retrospect, I pass over to my own son these lessons—painfully learned in some success, in many failures—and send him forth to the same work, and to my old mission field. Pardon me for saying it—how priceless these lessons would have been to me at the start. May God give you

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* The large number of missionary children who give their lives to the same work in which their parents toiled, demonstrates the fidelity of these parents in training their children, and also the readiness with which the true missionary spirit is transmitted to young minds and hearts. A beloved classmate in theological study, the Rev. Edward Webb, who went to India himself in 1845, and rejoiced in his mission work nearly twenty years, till constrained to retire from it in broken health, has recently had the joy of sending his son to the same mission in India in which he himself labored so long. At the son's ordination, December 5th, 1886, in Oxford, Pa., it became the father's duty and privilege, as was most fitting, to give the CHARGE.

This charge abounds in thoughts and suggestions of equal value to other young men soon to enter upon foreign mission work, and we gladly give it to our readers.

wisdom and grace to take them from me, and use them well. When you were but a child, in the solitude and stillness of your soul, you heard a voice. Whose voice it was you scarcely knew; but you said: "Speak, Lord, for thy servant heareth." Bye and bye the answer came, "Thou shalt be my minister to the heathen, to whom I send thee." Since then you may have often said to yourself, "Was it a real call from God, or was it a dream, a fancy?" Perhaps you hesitated, but you were not once turned aside by any other call. Henceforth all hesitation should disappear. For the seal of the Holy Spirit in the church has now been put upon it by the laying on of the hands of the Presbytery.

In I Chron. xxviii, David, the royal father, charges his son in these words: "And thou Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind." * * "Take heed now, for the Lord hath chosen thee; be strong and of good courage, and do it." * * "Fear not, nor be dismayed, for the Lord God, even my God, will be with thee. He will not fail thee nor forsake thee, until thou hast finished all this work for this service of the Lord." Through all your life let this scripture throw its inspired light on the charge I now bring you.

Solomon's mission was to build the temple at Jerusalem. To achieve full success in this great undertaking—his conception—his ideal of it must be perfect; equal to the dimensions, and elaborate magnificence of the structure. He must also make sufficient preparation for it; adequate provision of suitable material. Besides, he must have a heart for the work; must go about it with enthusiasm, with heroic devotion.

In this order I shall now speak. And *first*, of your own conception of your mission. I charge you, see to it that your ideal of your calling and life-work is broad and comprehensive; that you grasp its magnificent dimensions, its vast reach and stretch. For by this the measure of your success will be largely determined. Remember, then, that the great thought which underlies and permeates your commission is God's own. It had its origin in the heart of God, and is of the infinite past. It is *salvation for the world.* "For God so loved the world, that He gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." The thought that inspires every true missionary is here. It is *all* here, in the fathomless depths of this one sentence. The world perishing. The world saved. The world-love of the Father. His great gift of love to the world. Faith in the son of God, bringing life to the dead world. The *thought* of your commission is focused on this love of the Father for the world; and on the love and self-sacrifice of the Son of God in securing redemption for the world; and on the work of the Holy Spirit, in which you are summoned by your commission to take part as a minister

of the Spirit to the world, under his dispensation of grace. What specializes and distinguishes your call from that of other ministers is this: Its sphere and scope is the world, and it is for all generations. Your parish is the world. You will find in that call no church, no tribe, no country designated. It does not commission you to India, China, Japan or Africa. Your work will indeed be among the Hindus. You will spend your life in India. But in the conception of your call there are no such limits. The *personal* ministry of our Saviour himself was limited, just as yours is; it was confined to Palestine and to the Jews, but his great heart-thought, and his life-work were world-wide; yes, and for all generations, too; not for his own, or for the next, only, but for all, to the last. This large circle of thought will include of necessity all others, to the smallest and innermost. You will often leave the *ninety and nine* and go out into the mountains to seek and bring back the *one* lost sheep; because, like the good Shepherd, you love it, and because it is one of His world-wide flock. You will work heartily in and for your station; all its interests will be dear to you, for it is one field in the plantation, and the plantation is a part of His wide domain. So, also, while spending freely every energy of mind and body on the men and women perishing in their sin around you, your thought will be fixed on the generations of poor, needy sinners that will be born and die till Christ come. In that missionary ideal of yours there will be a vision of the dark abyss of spiritual desolation, where the whole world is lying in its wickedness. There will be another vision of redemption, full and sufficient, reaching all the way from that abyss up to the heavenly glory. And still another, bright and glorious, of the heavenly radiance and exaltation of Christ and his church—the consummation of the Saviour's work in the full salvation of "the multitude which no man can number, out of all nations, and kindreds, and peoples, and tongues."

A wholly consecrated life among the heathen, heroic service for Christ, self-denying labor through life to death are possible only to one who has such a conception of his commission. It is certain that your life-work can, by no possibility, excel this picture of its object, and results drawn by you on the innermost chambers of your own spirit. I charge you, then, devote yourself by meditation, study, and prayer, to the perfecting of that picture, till it becomes a photograph of the thought of Christ, a transcript of the great plan and purpose of the Saviour of the world.

Next to such an ideal model and conception of your commission I put, a thorough knowledge, and skilful use of the methods, and appliances necessary to fit you for effective work; for successful efforts to realize your ideal.

Solomon had the material for his work, the gold, silver, stone, and wood at hand. So must you. That great missionary enter-

prise of yours must have hands, as well as heart; hands trained, and skilful to produce your conception of it.

To the various forms of direct missionary work I can give no place here. I can barely point you to two or three items of the outfit essential to high achievement in it.

Among the first questions you will ask on reaching India, will be this; What means must I employ; what preparation make for the most effective work? First of all, and before every other provision for success, I place without any hesitation, *thorough knowledge*, and *free use* of the *native language*. You must make it your own. The astronomer has not more need of a telescope for his work, than you have of the language for yours. When you have sailed over the oceans lying between this land and that, you will find another, broader still, and much harder to cross. Their tongue will separate them from you, more effectually than Himalaya ranges or broad Atlantics. You must scale those heights, and cross that ocean. In full view of the labor involved, you must plan to acquire a wide and thorough acquaintance with the Tamil; including minute accuracy of pronunciation, full comprehension of its grammatical structure, some familiarity with its literature; and, above all, an idiomatic and free use of the vernacular. Close contact with the people is impossible without this. But with it you will be accorded a high place in their regard; you will be an authority, with position and influence. But if your plan includes such thoroughness as this, there is, I assure you, *hard work* before you. I had such a plan when I landed in Madras. But I had a theory, that to study the language by lamplight, after dark, was unnecessary, and even harmful in that climate, and so spoke. The remark of a missionary present was, "Then you will never get it." No native was ever more accurate or more fluent in his own tongue, than that brother came to be—Rev. Dr. Scudder—now of Chicago. But his power and proficience came by study and practice, night as well as day. Do not plan to relax your effort after one or two years of missionary life. You cannot graduate from that school till your work for that people is done. The first missionaries from this country to the Tamil people, were giants in their use of the language: Spaulding, who through fifty years of service, even to the fiftieth, spent many hours daily in the study of it; Poor, a match for any native in rapid, idiomatic and eloquent speech; Winslow, our Webster in Tamil lexicography. Your standard at the start must be as high as theirs; for, mark these words, you will be, in the knowledge and use of the language, only what you set out to be; and, mark these too, your proficiency in the language, other things being equal, will very accurately gauge the value of your mission work, as well as your standing with the people and with your brethren. But with this high aim, and with persevering toil, you will in time reproduce the full results of the

pentecostal miracle. It was certainly worth the miracle, and will be worth all your toil.

Close beside this first preparatory qualification for efficient service, I rank two others: A discriminating and correct estimate of the people; and a knowledge, thorough and accurate, of their religious system. You will find these as indispensable as saw and hammer are to the carpenter.

You will have to study the natives till you thoroughly know them; till you know what there is in the working of their mind and heart, their imagination, judgment and conscience, that distinguishes them from ourselves, and from other peoples. Unless your investigation of these facts and their causes be conducted on some system, it will fail. They and their national characteristics will remain an enigma to you. Your knowledge of their character, of their modes of thinking, of their passions, propensities and prejudices will always be crude and defective, and so your efforts for them will disappoint you. The Saviour had this knowledge in perfection. "He knew what was in man," so he always said and did the right thing; the best and the most fitting. He took the shortest and easiest way to the understanding and heart of everyone he addressed. What he knew by intuition, we acquire only by resolute and persevering effort. In all our intercourse, private, public and social, this must be our study; yet always in the kind, charitable, loving spirit of the true missionary.

It will also occur to you, how feeble and futile your general condemnation of their religion will be, if all your knowledge of it has been gained from casual observation only, or from accounts of it current among the masses, or has come to you second hand from foreign sources, and not from the study of their sacred writings. When the educated Hindus discover this, as they certainly will, your words, however true, become powerless. But if you can prove all you say by apt quotations from their shastras, you have their respect, and have an open way before you to their judgment and heart. There is still another qualification essential to eminent success in your missionary life. It must be undertaken with all the heart; it must be prosecuted with full self-surrender and devotion.

The missionary's ideal of his calling may be perfect. His preparation for the service may be elaborate and ample, as was king Solomon's. But the royal builder needed one thing more, so the charge which his father gave him has this advice: "And thou, Solomon, my son, serve the Lord with a *perfect heart*, and with a willing mind; take heed, be strong and of good courage."

In like manner I charge you, my son; go to this great life-work of yours with a heart full of love and zeal. Be charged with a holy enthusiasm for it; with a vehemence that will tolerate no

diversion, no delay, no cold calculations, no self-complacent theories; none of that so-called prudence which is first of all conservative of self; which runs no risks, and makes no ventures, for Christ and the world. Be always ready for any good work. If it is a work that somebody must do, be you the first to volunteer for it; however hard, unpromising or unpopular it may be, even though it be "the forlorn hope." Choose to do it, *just because it is right.* Do it, though your precious life and health, though your reputation even for prudence and discretion, though all that nature craves and prizes, have to be ignored and trampled on.

Be not content, I pray you, to live a quiet, moderate, easy-going missionary life. Do not consent to be spurred on by conscience and a sense of duty to your work, and to do it fairly well. But let the impulse come from the love, and zeal and heroic resolution of your heart. Aspire to be another Brainerd, a Martyn, a Judson, a Livingstone, a Xavier. Resolve to be in the line of the missionary heroes. Five years of such a life would be worth more for Christ, and men, would diffuse more missionary inspiration through the whole church, than fifty years of a tame, cold-blooded service; aye, than a score of such missionaries, though each should live for a score of years. Oh! may God give you, my son, a passion for souls. May he baptize you with a spirit of heroism, that takes no account of obstacles, or dangers, of physical suffering, or of mental anguish; that only asks, *Is it right?* and never, *what it costs.* My ideal of a missionary hero is this: One who, with no self-assertion, or thought of superiority over the least or the last of his fellow laborers, renders a healthy, cheerful, humble service; with entire self-surrender and consecration of body, soul and spirit. One whom no subtile allurements or depressing forces of this service among the heathen, in a tropical climate, nor even the advice and languid, spiritless example of some of his associates in the work, suffice to cool, or weaken, or hinder or divert. This style of heroism I venture to commend to you, and the more earnestly from a sad conviction of my own failure to set you an example of it.

Inspiration will come to you from your commission, that will carry you through your work in this spirit if your ideal of it is true. When Kepler, the devout astronomer, after many years of patient study of the planetary orbits, discovered that the ellipse fulfilled all the demands of the observed movements of those bodies, filled with enthusiasm, he cried: "O, almighty God, I am thinking thy thoughts after thee." But, in *your* mission, you are not only thinking the thoughts of the Almighty after him—your call is to work them out.

Agassiz, the hero of science, who had "no time to make money," spent much of his life gathering new and precious specimens of flora and fauna, for the cabinets of the world. What

enthusiasm should kindle your soul, whose mission it is to gather immortal souls—precious specimens of God's grace, jewels for the crown of Him who gave his life for the world.

Is your trembling cry, "Who is sufficient for these things?" Hear now again the tender response which comes: "My grace is sufficient for thee." * * "My strength is made perfect in weakness." * * "Fear not, nor be dismayed; for the Lord God, even my God will be with thee. He will not fail thee nor forsake thee, until thou hast finished all the work for this service of the Lord. Take heed now, for the Lord hath chosen thee; be strong and of good courage, and do it."

IV. DIFFERENCE BETWEEN SECULAR AND SPIRITUAL ENTERPRISES.

There is a growing tendency to subject our benevolent and christian enterprises to the same rules, principles and appliances which are found successful in secular business. Energy, earnestness and efficiency are certainly desirable in both. But these are not secured by the same motives and appliances in enterprises so radically unlike.

In secular business of all kinds, the special interest and profits belong to the leaders and directors who devise the work and supply the capital; and who aim to secure the fidelity of their agents and workmen by money compensation and close supervision. In such secular undertakings, the wiser, more skilful and efficient the management, the larger will be the profits. This result is so manifest and uniform that many good men infer that the same rigid supervision, and arbitrary rules and legislation will produce like results in benevolent and christian work. So confirmed are they in this belief, that even in case of some of our large Foreign Missionary Boards, they go on multiplying high-salaried secretaries to enforce their arbitrary and superabundant legislation, and rigid supervision of the missionaries; not seeming to observe how they thus weaken or destroy the worker's sense of personal responsibility to Christ, so vital to the gaining of spiritual results, and thus bring dead formality and barrenness into all departments of their mission work.

Let it be borne in mind, that the Missionaries are *volunteers* in this work, *principals*, rather than employees of the Boards; that their true motives are love to Christ and souls; that their sense of responsibility to Christ must be kept as strong and active as possible, to secure the best spritual results of their efforts; that all diversion of their thoughts and aims from Christ and the winning of souls to Him, to the orders, dictations and legislation of Mission Boards and officials, can only be injurious and obstructive to their

sacred work, which they are able to understand, plan and prosecute far better than the home officials can; and the unwisdom and injurious effect of all such arbitrary legislation, and rigid supervision by Boards and officials, at once becomes manifest. Let the origin and history of this work for the heathen, both in Europe and America, be duly considered; how the young leaders in the movement have found it difficult to enlist their fathers and brethren to help them, or to awaken in them the interest and enthusiasm necessary to a right understanding and conduct of the work; how the ordained men going to this work are the equals of those at home, who undertake to legislate and supervise it, in prudence, learning, natural gifts, mental discipline and acquirements, and ecclesiastical standing; while in earnest zeal for the work, and readiness to endure self-sacrifice in it, they are far in advance of these home officials; and in actual experience, knowledge of the heathen people, and of the best ways and means of influencing, enlightening and winning them to Christ, they soon gain vantage ground vastly superior to that of these home officials—let these things be duly considered, and what thoughtful christian can fail to see, how unwise and damaging to this sacred work, must be any and all arbitrary legislation or dictation by such home officials. Who can fail to see that the lack of faith in God and their brethren in the Missions abroad, which prompts to the exercise of such arbitrary powers, is as inexcusable and as impious, as was the act of Uzza in putting forth his hand to hold the ark of God. I Chron. xiii, 9, 10.

These thoughts have been suggested to us by an editorial in our genial, pure, able and excellent contemporary, the *Illustrated Christian Weekly* of Nov. 20, on "Extension of Mission Work." Speaking of the wonderful development of similar enterprises, "gigantic commercial establishments," etc., the writer adds: "And a corresponding, if not similar change has been wrought in the work of evangelization. * * * The list of the corporate names of the societies in a single metropolis like New York city, would fill columns of this paper; while the work done by a single society in some one denomination, has become so extended as to make division necessary, and the result a multiplication of Societies or Boards. * * * In this work, however, the church is but keeping pace with the enterprise about her and partaking of the spirit of the age."

All very well if only the Boards, Societies and mutiplied machinery are divinely adapted to the spiritual aims and results desired, and actually produce these spiritual results, in measure proportioned to the multiplied and complicated machinery employed. Otherwise the spirit of the living creature may not be in the wheels (Ezek. x.,) and the most gigantic and complicated machinery, admired for its beautiful symmetry and excellence, may produce only barrenness and spiritual death. There was divine wisdom in our

Saviour's rebuke of his disciples: "Ye know that they which rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. But it shall not be so among you."

Machinery for christian work and spiritual results, must not be constructed after the world's pattern. In all such machinery the spirit of Christ must supplant the spirit of the age. The living spirit must be in the wheels of all machinery for christian work; or our missionary organizations, however beautiful, vast and gigantic they may be, will prove only a mighty screen between the churches of christendom and the heathen; receiving the puny gifts of self complacent donors who never trouble themselves about their use or their results, and consuming them largely in oil, bands, and running gear for their own easy and symmetrical working, while the heathen continue to perish, and the mission officials continue to reproach the churches for not sending more and larger gifts.

V. NOTES AND EXTRACTS.

[CONTRIBUTED.]

"For the last eight years, the Editor of the AMERICAN MISSIONARY REVIEW, published at Princeton, N. J., has annually collected and subjected to critical examination the Statistics of the work of Christian Missions throughout the world. They exhibit a steady growth of such magnitude, that at the end of that short period the ordained missionaries from Protestant Christendom, have become half as many again as they were at the beginning of it, and in the same time the total income has risen nearly seventy per cent."—*Quarterly Review*, p. 135.

"The Church of England in the last 25 years has spent on Foreign Missions $50,000,000, and in the same period has spent at home, on enlargements, extensions, improvements, etc., $350,000,000."

"When the news of the murder of Bishop Hannington, in Africa, reached England, a few months ago, a score of men, some of considerable standing, offered to go out and reinforce the mission in the service in which he fell, or in any other where help is needed."

This score soon increased to 54 volunteers for this service.

"In Catholic China (Tonquin, etc.,) are reported: 47 Bishops, 746 European Missionaries, 649 Native Priests, 40 Colleges, 16 Monasteries, and more than one million of converts."

"About the year 1800 the Abbé Dubois, a missionary in India, wrote: 'The native Catholics have dwindled in India to one-third of what they were.' After laboring himself for 25 years to make converts, he gave it up in despair, declaring that he knew not one who had yielded to conviction, or became a Christian from disinterested motives; that such as he had baptized turned out a disgrace to their profession, if they did not

relapse into heathenism, as many did, and that the lesson taught him by his long experience was simply this, that true conversions of the natives of India were impossible."

And yet the *Edinburgh Review* of July, 1886, p. 97, says:

"The devotion of the Roman Catholic missionaries is unsurpassed, and possibly unequaled. They give up everything: home, country, family, to spend all their lives amongst their barbarian flocks. They ask nothing from their converts, and live as poorly as they. It is not easy to explain why they are so much less successful than the Protestants. Yet it is certain that it is so."

A Roman Catholic Mission was tried in the New Hebrides and failed. Another was tried in New Britain, and that also failed. It was the same in the Ellice group. In every one of the places named, the Protestants have succeeded. Even in Samoa, and Tonga, where the natural disposition of the natives would seem to incline them irresistibly to stately and ornate ceremonies, the Catholic Christians are but a fraction of those that belong to the other sects. The French clergy, proscribed in France, are petted by the government of the Republic in Oceanica. A French man-of-war is annually placed at the disposal of the French Roman Catholic Bishop, to carry him through his diocese, and the same is done for him from Levuka to Sava.

The above "Notes," etc., were prepared by one not acquainted with us, but his kind interest has our very warm appreciation. Ed. M. R.

VI. AFRICA.

Exploration of the Kasai.—Rev. George Grenfell, in the Mission Steamer *Peace*, has been exploring this large southern tributary of the Congo, which enters it at Kwa Mouth, and which he finds to be navigable 500 miles, to the point where two rocky rivers, the Lulua and Luebo unite to form it. From this point, under date of April 22, 1886, Mr. Grenfell writes:

"Here, at the close of last year, the State established a station at what was then thought to be the eastern extremity of the available waterway, at about 21° East Longitude; but, a few days before we reached Luebo Station, Dr. Wolff, of the King's Special Expedition, returned from exploring the Sankuru, which falls into the Kasai a little lower down, and reported it as navigable to the 25th meridian of East Longitude, and to within eight or nine days' land travel from Nyangwe. This is a most important discovery, showing, as it does, that the river which at first was thought to be the Quango from the South, brings to the Congo not only the waters from that stream, but also furnishes an outlet for rivers from the South-East and East, which altogether afford not less than 1,500 miles of navigable channels. The great value of this discovery is found in the fact, that a good waterway is proved to exist across nine degrees of longitude, and to a point already 'in touch' with the East coast; for Dr. Wolff found several natives who could speak Kiswaheli, and who had been to Nyangwe; as well as many not altogether gratifying evidences of commercial relationship with the Arab slave raiders.

"Had my way been plain I should have visited the Sankuru, so as to have been able to give you some idea of the prospect it affords for mission work; but, as several things conspired to prevent me, I must be content with telling you what I learned from

Dr. Wolff, that the country is populous and fertile, and that its resources are such as will speedily attract the commercial world.

"COMMERCIAL PROSPECTS.

"From facts that came to my knowledge at Luebo Station, I have no doubt that the Kasai system of waterways will prove of more immediate importance to the State than even the Congo river itself; for it has a ready-made commerce waiting for an outlet. Signor Saturnino de Souza Machado—one of several Portuguese who know this part of the country well, and who have been in the habit of making long overland marches to and from Loanda—arrived at Luebo during my short stay there, and set out again to bring in the remaining portion of the 300 tusks of ivory he had purchased, and which the *Stanley* will take down to the Pool for him on her next trip. I also saw a small tusk of ivory worth £3, bought for two necksets of beads, which certainly did not cost a shilling. I mention these facts, as I think they will indicate to you where we may first expect the centralization of European commercial enterprise.

"THE BAKUTU.

"You will remember, perhaps, in the account of the first journey of the *Peace*, sent home by Mr. Comber and myself, that we told you something of the character of the first hundred miles of the Qwa—that is, as far as the junction of the Qwango with the Kasai, which latter we then mistook for the Lake Leopold river. It now appears that on crossing the river from Mushie, we missed, by reason of the many low islands, the Lake Leopold river, and journeyed up the Kasai without knowing it. Beyond the Kwango, the Kasai loses its wide, lacustrine character, and is content with a channel of half-a-mile or so, instead of one of two or three miles, where it disports itself among numberless islands and sandbanks, for some forty miles beyond Mushie. Grass-covered hills bound the river, both right and left, for about a hundred miles beyond the Kwango; and, although they have mostly a narrow margin of forest where they touch the river, fuel for the steamer is a serious difficulty till after we have passed the Poggeberg, in 17° E. L. During this hundred miles, too, the villages are very small and poor, though the people are friendly. Beyond the Poggeberg we enter upon the country of the Bakutu, who were so hostile to Lieut. Wissmann's expedition last year. They have, however, apparently learnt better manners; for the only signs of hostility we encountered, were manifested by a couple of men who drew their bows at us; but who, in this case, cowered away before a shaken finger. These Bakutu are the warriors of the river, and have hitherto sufficed to stop all communication between its upper and lower stretches. However, we were not long before we had passed the forty or fifty miles they inhabit, and among the friendly Bangodi, whose towns are on the hills a little distance from the river. These people have no canoes. They are afraid of their Bakutu neighbours, from whom, in disposition, they are very different. In the morning time we found them decent folk enough; but by the afternoon, they had partaken so freely of the ever-abundant palm wine, as to have become, I'm sorry to say, noisy, drunken people. I may also say that this is not peculiarly the case of the Bangodi. It is a very far-reaching evil. By the time we had entered upon our fourth hundred miles from the Congo, we had reached the Badinga country, and were able to buy food and firewood very cheaply and in great plenty. A goat cost us two handkerchiefs, a small pig, one; firewood we bought with beads and cowries.

"LULUA AND LUEBO.

"Just previous to entering upon the fifth hundred miles, we came to the junction of the Sankuru, and made our way up its stream for a couple of hours or so before contin-

uing our journey up the Kasai. The people, Baileo, were very friendly; though here as elsewhere (excepting between the Congo and the Quango) we could only communicate by signs, and the information thus gained was, necessarily, of the scantiest. At the point where the course of the Kasai changes from the north to north-west, and about thirty miles before we came to the end of our voyage, it receives the Lulua, up which stream we proceeded as far as its junction with the Luebo, where the Station is situated. The country in this neighborhood is densely forested, and very hilly; but the character changes to rolling grass land, when one passes some twenty miles to the south. Though not immediately surrounded by a dense population, the Station is within easy reach of several villages which are remarkable for their well-built houses and larger plantations. In fact, the whole country, so far as one might judge from the river banks, seemed to be sprinkled with villages and plantations, though nowhere did we see a village of more than seventy or eighty houses. The people are evidently more industrious than on the Congo, and their handicraft is of a much higher class—their cloth is a really marvelous production. Lieut. Wissmann told me, too, that the men do the lion's share of the plantation work. This is so generally left entirely to the women, that it is a fact to be specially noted. At the interior Station established at Luluaborg, a hundred miles south-east from Luebo, the State has a herd of thirty or forty cattle, and fine flocks of sheep and goats, which thrive very encouragingly. Their rice plantations are also a great success, as is evidenced by the fine quality of the bag of that cereal, which Lieut. Wissmann very kindly gave us for use on our voyage down.

"THE 'PEACE.'

"Of the 5,000 miles of navigable waterway accessible from Stanley Pool, the *Peace* has now traversed 3,400. Of the remaining 1,600, the Sankuru and other streams which flow into the Kasai furnish fully 1,000, leaving a balance of about 600 for the Congo affluents, which as yet we have not visited."

BISHOP TAYLOR reached Stanley Pool, July 16th, 1886, rejoicing in God, and the success of his stupendous enterprise thus far. He has his eyes on Kimpoko, at the north east corner of Stanley Pool; and on a point, 400 miles above, at the junction of the Sankuru and Kassai Rivers, as his first two stations; regarding these as strategic points, desirable in themselves, and fitted to be most helpful in forwarding men and supplies, for stations to be planted still farther in the interior. After describing the journey, from the mouth of the Congo to Stanley Pool, with its many hindrances and delays, Bishop Taylor closes his letter thus:

"We are going in with Jesus Christ, the King, to do business on a scale somewhat commensurate with the demands of the perishing nations of Africa, and the available supply of infinite love and mercy. We go on immediately to Kimpoko (D. V.), and commence work, and hope for the arrival of the rest of our party in a week or ten days. I expect that our friends and patrons in America will stand by us and work with God in providing all the money, with all the men and women from home, that the King may require for the accomplishment of this stupendous undertaking we have in hand.

Glory to God in the highest! peace on earth and good will to the oppressed people of Africa. Amen. Your brother,

WM. TAYLOR."

A third reinforcement of nine men and women sailed Oct. 6, 1886, to join Bishop Taylor, and a fourth party is already called for, and sailed early in December. The call was for a tanner, a shoemaker, a farmer, another doctor with family, a holy brother with knowledge of carpentry and building, and with some knowledge of masonry (or we can take one for each branch); two young men between twenty and thirty years of age, adapted for teaching, with some business qualifications.

In addition to the above, the call for two first-class teachers and their wives for Liberia, is still open. We have quite a number of applications on file, and are open to receive more.

The above company will require to be ready to sail Dec. 2d, or 4th at the very latest, and be prepared to come to New York not later than Nov. 29. All applications to be sent in, prior to Nov. 15. To save time and correspondence, all applicants will send on their pastor's recommendations, a doctor's certificate of health, and a photograph of recent date. Persons with large families need not apply, unless prepared to meet the additional expense entailed thereby. No persons need apply unless they can answer the following questions in the affirmative:

Do you trust you are moved by the Holy Ghost to take upon you the work of a foreign missionary?

Do you desire and intend to make this your life-work, and are you willing to work in any field?

This last question marks well the character and self-sacrifice of this grand enterprise. This element of the enterprise is conspicuous in Bishop Taylor and his workers abroad; and of all its officials at home, working with constant zeal, energy and enthusiasm, we are assured that not a farthing of the funds contributed is used by one of them. Each and all these home workers are non-salaried, carrying out the principle, which the Am. Board adopted, in 1810, and embodied in its constitution—that no one at home in Christendom should have any compensation for service in this cause of God. How well for the heathen if this principle had been kept in practice by the American Board and all other missionary organizations!

Of the fourth reinforcement of Bishop Taylor for Africa who sailed early in December last, Brother Gracey writes:

"Of the missionaries who sailed this month for Bishop Taylor's Congo work, William Hicks is a carpenter, Ellsworth Brown also, Dr. Reid a medical man, William O. White a school-teacher, Henley Right a farmer and miner and local preacher, Dan Williams a farmer and medical man, and Ireland supplies Thomas Adams, a shoemaker, and Robert Shields, whose line we do not know. That is all looking along the line on which we have urged our church and all churches for more than ten years to inaugurate work in Africa. Every mission station should be a colony or within easy reach of one. Bishop Taylor will want 1,000 missionaries if he plants colonies at all the centers he is trying to reach. He will not probably live to see it, but this is a sort of destiny that never goes back. The churches will yet make a chain of missions across Africa—probably a half dozen such."

VII.—LETTERS.

1. Gwalior—Dr. John F. Hurst.

The following racy description of this ancient city, originally sent by Dr. Hurst to *The Independent*, gives the reader a good idea of many, if not most, of our India cities under native rule and administration. The duplicated gates barring entrance to the old fort, formerly six in number, as stated by Dr. Hurst, are not peculiar to the Hill Fort here described. They are found, more or less numerous in nearly all the Hill Forts of India. They entered into the construction of Shivaji's old Fortress, Panala, now one of the stations of our Kolapoor Mission, where one of the entrances still has its *three* massive iron clad gates remaining in their primal integrity, and necessary to be stormed and broken down in succession one after another by an attacking army before entrance could be forced. Any other entrance being impracticable, it was the strength of these triple gates, that enabled the small force within to resist all arts and efforts of old Aurungzebe, the last of the Mogul Emperors, when he brought his whole army against it and persisted in his endeavors to force an entrance for six months, but in vain, so that he eventually raised the seige and withdrew his formidable army to his own dominions, foiled and humbled by a mere handful of Shivaji's courageous troops who held their Fort against forces a thousand times their own number.

But we are keeping our readers too long from the account of Gwalior, which is as follows :

"Gwalior is the most interesting city in India, or in the world, as an illustration of the ancient Jain worship and architecture. It lies at a distance from all the regular railway lines. The most convenient point for a visit is Agra, from which a slow and poorly managed branch road, of sixty miles in length, goes almost to the base of the great acropolis. On that lofty height the palaces and temples of Gwalior stand in all the eloquence of sculptured stone. Out of the level plain there rises abruptly this vast hill of about two miles long and an average width of about a quarter of a mile. On one side the red sandstone cliffs are almost perpendicular. The surface of the great hill has been scarped in the long-gone ages, to make it the shapely pedestal of palace, and temple, and tomb. No large city ever shone here in the early sunlight. Only the royal, priestly, and military classes might live on this great height. The city of Gwalior lay below, just under the shadow of the beetling cliffs.

"The natives are a curious folk. Dirt prevails on every hand. The people, seeing I was a stranger, and from the conquering West, were not very civil, and were little disposed to answer questions. I secured a guide, however, and began to climb the hill. No warder stands at the old gateway. The massive entrance is now as free as the very air. But one can see that the place had been carefully guarded in the gray old times. Whatever might be the force, it does not seem possible that these great gates could ever have been battered down. Yet the hour did come when even they yielded to British pressure. One gate, however, did not satisfy the sense of Mogul security. Should one be forced open, there must be still another beyond, with its bronzed keepers, to keep

back the intrusive force. But should this yield, what then? Further along there was still another, and another, to the number of six in all—to guard the approach to august king, and fabulous treasure, and awful temple. I had never seen any parallel in India to this wonderful position. In addition to what nature had done, the lords of this great rock had shaved it, and grooved it, and perforated it to such an extent that it seemed to be a very part of the firm earth. It is India's Ehrenbreitstein. In the elder days the ascent was by steps, cut in stone, with horizontal spaces between the flights. But in later times these have been removed, so that the ascent is now by an inclined plane.

"I was amazed at one feature of this ascent. There are altars, and in one case a temple, hewn out of the solid stone. In the temple are altars and images carved with great care, and grown old and worn by the long roll and grinding of the wasting ages. The entrance to some of them is easy enough, only the deflection of a few steps from the main road being needed to reach their curious portals. But less easy is your way to others. You turn off from your general road and follow little grooves in the side of the rocky hill, and cross shaky and labyrinthine foot-bridges, and by and by get to the curious excavations where people worshiped in ages long since gone. Each one of these cave-altars has its sacred associations, its special deity to guard it, and its long and marvelous history. There are colossal carvings along the side of the rock, some of single figures and others of groups, but all of hardly a later date than a thousand years ago. All are curious remnants of the Jain faith.

"When the climb to the top of the hill is nearly finished, the broad road by which one has come brings him directly up to the portal of a vast palace. You enter the curiously carved vestibule, and find yourself within the precincts of what must have been one of the most magnificent palaces of ancient India. This however, is only one of six palaces. Their majestic and richly ornamented walls once adorned a good part of the whole plain of the acropolis. This lofty hill, with its foundations of firm rock, was too commanding and secure for one palace. Successive dynasties saw in it the best place in all their realm for a throne, and here they lived, and reared their families, and down this worn way they marched to foreign wars; and some, yes, many, never came back again."

Some will be interested to know that the only mission attempted at Gwalior was undertaken by an American Missionary, Dr. Warren, in 1884, and when he died there soon after, his widow, Mrs. Warren, continued the work, with the aid of Native Helpers, and still continues to do so.

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2. Opposition in Brazil—Rev. De Lacey Wardlaw.

The following extract from a letter of Bro. W. to his Secretary, presents a worthy instance of Missionary energy, courage and perseverance amidst determined opposition. Anxious to establish a mission station at Mossoro, where the Romanists were resolutely determined he should not, he reached the place and gained entrance at 4 A. M., before either enemies or friends were aware of his coming. He found it extremely difficult to rent a place for preaching, but eventually succeeded. He writes:

"Thursday night I had announced worship, but instead had a mob that wrecked the house. I was alone, and had to stand the attack. Fortunately I received only one blow from a stone, which saved me; for while stooping to examine my foot, my chair was knocked from under me. Had I been in an upright position I should have received the large stone full in my breast. The military arrived after it was reported that I was dead. The next night we had worship for men only. Before the sermon was half done, the house was attacked. At the second volley of stones the congregation was on the outside, and after about thirty shots had been fired on both sides, we had the square cleared. The military arrived too late, but afterwards were vigilant. Saturday we had a guard, and for several days we had worship, with soldiers present. The authorities at the capital were very energetic, and by persevering we were finally left alone, after it was found that "we did not scare worth a cent." Everybody was threatened, including the police officer, or sheriff. He moved to the Town Hall, and I was invited to do the same. The Town Hall is over the prison and barracks. I was inclined to accept, if the council would permit me to preach there. They consented, but on second thoughts, I concluded to "hold the fort," where I was, for I knew if we went there the attack would be renewed as soon as I went away. As I have said, we gained our point, and our congregations increased, until we had more people than I have ever seen at preaching in Brazil, except the first month I preached in Maranhao.

I baptized eight adults and five children, and postponed the reception of several. A large number of new candidates notified me that they would apply next year. One old man would have come fifty-four miles on horseback, if I could have delayed another fortnight for the next steamer. I did not go to Acu, as I had expected, because I thought it best to get Mossoro firmly established.

That congregation will be self-supporting hereafter. One lawyer was received into the church, and wishes to be ordained to preach at his own charges. He is a hard student, is disciplined, is educated far above the people to whom he will have to preach, but is still a neophyte. I gave him a list of books to study, and as he will have an opportunity to try his gifts and his humility, as well as show his grace in the congregation in Mossoro, his desire may be carried out. The last information that I received from Mossoro is to the effect that the Sabbath-school that I organized with four teachers, as well as night services on Sundays and Wednesdays, is being regularly held.

To-morrow I expect to go to Baturité. Since my last trip, my lay helper has been there twice, and our little congregation is consolidated and persecuted. News comes to-day that I am to be attacked. I hope it may not be so. I try to be prudent, but I do not see what else I can do but go. I cannot be more prudent, unless I pack up and leave the country. Everywhere opposition is increasing. I suppose there will have to be some victim; and while I am not anxious for that honor, I know it will be better for the work if anything happens to me; and it will be better if anything does not happen, for God is going to overrule everything for His glory and my good."

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3. *Para, Brazil, Rev. Justus H. Nelson.*

Little is known to most of our readers of the magnitude, character and progress of Bishop Taylor's work in South America. We learn from official sources that the workers are all self-supporting; and that in sending those who have gone to South America the past year, and in raising and sending means for their work, the

building of chapels and schools in Iquique, Concepcion, etc., with $50,000 for the college, not a farthing has been used from the monies contributed for the Bishop's enterprise in Africa; and for the collecting and forwarding of funds, and supervising the entire work in South America, India and Africa, not a farthing has been used by any of the home agents and officers, all of whom do their work from love to Christ and souls.

A mere glance only, at the character and extent of this work in South America, can be gained from the following extract from Bro. Nelson's account of the station at *Para:*

"THE FINANCES

of the Church, for the past year, present a very satisfactory showing. Besides about one hundred and fifty dollars contributed to assist needy and sick persons, the current expenses of the church—which consist of chapel rent and lighting, and amount to about five hundred dollars—have been raised by subscriptions collected monthly among natives and foreigners, the pastor contributing about one-fifth of the amount. The pastor's salary adds nothing to the current expenses; for he earns his entire support by teaching English and Portuguese, writing and translating.

RELIGIOUS LITERATURE.

About fifty copies of different religious periodicals in the Portuguese language are subscribed for in our congregation. Our exhorter is employed by the American Bible Society, under my direction, to sell Bibles here in the city of Para, and also to travel and sell in the Amazon Valley. During the past year, he has traveled more than six thousand miles, and sold an immense number of Bibles and Testaments, considering the hostility to the Bible manifested by the Romish priests. He is now selling at Manaos, a city one thousand miles from here, up the Amazon. In this city, I have arranged with a man to keep continually on hand, for sale, a stock of Bibles and Testaments in the Portuguese language, published in London; and I hope soon to add to them a stock of evangelical tracts and books. Our cause is feeling deeply a lack of religious literature, not only on account of the small number of works extant in Portuguese, but also because of their inferior literary quality generally.

MY PASTORAL WORK

is of course somewhat limited by my secular work; but I find time to conduct six religious services each week, besides some pastoral visiting, marriages, baptisms, funerals and pastoral correspondence. On Sunday morning we have a Sunday-school, with an average attendance of eighteen persons, of which I am superintendent and Bible-class teacher; at ten o'clock, English service for the English-speaking people. At 7.30 P. M., a sermon in Portuguese. On Tuesday and Thursday evenings I hold prayer-meetings at private houses in distant parts of the city; and on Saturday evening, at the chapel. In all these services there is a live and growing interest, and a constantly increasing spirituality. Some of our best meetings are held in mud houses with mud floors, and palm-thatched roofs. The meetings are well attended by glad listeners; and we could have hundreds of members if we would accept them; but we make the General Rules of our Church the test for admission."

Here surely is a vast field for one Missionary to attempt to cultivate, and that, too, while earning the entire support of himself and family; but who can estimate the influence of this one light at the mouth of the Amazon sending out its rays, with its Bibles, Testaments and Christian literature a thousand miles in all directions? God bless these noble, self-supporting workers for Christ and humanity in South America.

We see that the eminent botanist, Dr. Bushby, after nearly two years' explorations in Chili, Peru and Bolivia, has recently floated down the Amazon in his canoe, from near its source in the mountains, 3,500 miles to its mouth at Para.

VIII.—COLLEGE ASSOCIATIONS AND FOREIGN MISSIONS.

Are the young men of our Colleges and Universities to engage directly and extensively in the work of Foreign Missions? Are they to be commended and encouraged in sending out and supporting in this work, some of their own associates as they complete their studies? Why not?—is the question that spontaneously springs to the surface. And yet some of our ablest journals, among them *The Illustrated Christian Weekly*, call in question, not only the wisdom and propriety of these associations engaging in foreign missions, but even their right to do so; regarding such action as an infringement of the prerogatives of the Church.

Meanwhile precedents are not wanting, and the tendency to adopt and follow them is becoming more and more decided. We have not only the Mission of the three prominent British Universities, organized under the inspiration of Livingstone, and operating extensively in Africa with its headquarters at Zanzibar, but the Scotch Universities are undertaking missions among the heathen, the Y. M. C. A. of London is reported to have sent out, and to be supporting several men in the foreign field; and its President, the original founder of Y. M. C. A's, has recently expressed his earnest convictions, if we are rightly informed, that every such Association should have one or more workers among the heathen. A similar movement is now in its incipient stages in the Associations of two Institutions, Queen's and Knox Universities of Canada. The origin of this movement seems to be traceable largely to the School for Bible Study at Mt. Hermon last July, which some of the students of these Institutions attended. As they subsequently conversed with each other and found their interest rising and extending among their fellow students, the members of the Association set apart the 4th of December as a day for discussing and deciding on some practical scheme for accomplishing their wish and purpose.

The Presbyterian Review, of Toronto, gives the result of this discussion, thus:

"At 10 o'clock in the morning a large number of the members assembled. After praise, and prayer for guidance, Mr. James F. Smith, the President, opened the discussion by a short address, in which he urged the claims of Christ and perishing humanity upon individual Christians; and then stated that for years he had earnestly desired to go out as a missionary to China, that he had counted well the cost, and now solemnly offered himself to this Association, should they see fit to accept him as their Foreign Missionary.

"Gladly and heartily did the boys respond to the offer of their fellow-student. With subdued enthusiasm, and calm, business-like manner, the proposal was discussed from every point of view. All agreed that the undertaking was a large one, laying heavy responsibility upon each member of the Association; but all felt, we dare not go back, there can only be one watchword for us now—*Forward!* He who has given that which is greater, will not withhold that which is less. That same God who has given us the man, will also furnish us with the means for his support. 'Is not the life more than meat, and the body than raiment?'

"By the unanimous voice of the meeting the following resolution was adopted:

"'Recognizing, (1) The claim of Foreign Missions upon the Church of Christ, by reason of our Lord's command to preach the Gospel to every creature:

"'(2) The greatness of the need at this present time—hundreds of millions of our fellow-beings without the smallest ray of Gospel light:

"'(3) The greatness of the opportunities at this present time for missionary enterprise—almost every heathen nation and tribe on the face of the earth open to the missionary:

"'(4) The fact that some of our own students are longing to serve Christ in the Foreign Field, but are prevented from doing so by lack of funds in the Foreign Mission Treasury of the Church:

"'Resolved, That we as an Association undertake to send and support an additional missionary to the Foreign Field.

"'That Mr. James F. Smith, who has offered himself to the Lord and to this Association for work in the Foreign Field, be appointed the first Foreign Missionary of Queen's College Missionary Association. That in presenting Mr. Smith to the Foreign Missionary Committee of the Presbyterian Church in Canada, we as an Association, do pledge ourselves to be responsible for his support, and do ask the committee to send Mr. Smith in company with Mr. Goforth [fitting name] from Knox College, to labour in China, the field of their choice.

"'That we ascertain at once, how much we as students of Queen's University, can give towards this object for the year 1887; and that our subscriptions be paid to the Treasurer as soon as possible, and be placed by him in the bank to the credit of this Association.

"'That having ascertained the amount that can be raised among the students, we do then appeal to all former members of this Association, and to other graduates and friends of the University, asking them to state what they are willing to contribute annually for the support of Mr. Smith in China.

"That all subscribers be asked to remit their subscriptions to the Treasurer of this Association, on or before the first day of April in each year, beginning with the year 1887.

"'That we as members of Queen's University Missionary Association will not fail to present the claims of the Association, in both its Home and Foreign Work, to congregations and mission stations, and in this way do all in our power to increase the revenue of the Association.'"

The writer of this account most appropriately adds:

"The most interesting feature of this scheme to those who watch with joy the development of Christ's Kingdom in our own day, is the fact, that it springs spontaneously from the College life of to-day. It gives the outside world a glimpse of the thoughts and purposes that fill the minds and sway the lives of the young men assembled in our College halls. Additional evidence of the spirit that permeates the Colleges to-day, is given in the fact that a similar scheme has originated among the students in Knox College."

And the question still presses—shall we commend and encourage this movement, or seek to oppose and repress it? Our own interest in foreign missions leads us unhesitatingly to rejoice in it with exceeding joy. This movement among the young men of the Universities originates in the same spirit which glowed in the hearts of Gordon Hall and his associates at Andover, till it finally roused the slower sensibilities of the older men of the church, and led to the formation of the American Board; the same spirit which burned in the heart of William Carey, enabled him meekly to bear the rebuke of his old pastor, Dr. Ryland, and still to persist in pleading for the heathen, till Dr. Ryland himself was converted, the Baptist Foreign Missionary Society was organized, and currents of interest and enthusiasm were set in motion, which soon pervaded the churches of England and Scotland, and developed the great Foreign Missionary organizations which have since accomplished, under God, the grand and blessed work among the heathen which is the glory of the churches of the present day. God bless our young men, and make them a blessing to the millions in heathendom, and at the same time a greater blessing to Christendom, than if they remained at home. We know of no argument or consideration to justify the existence of Y. M. C. Associations for work in Christendom, which does not equally justify them in work for the heathen. Nay, more. To limit efforts to Christendom when christian work is so much more needed among the heathen, is a sin we shall better understand as we learn better to estimate the value of the soul, and the verities of the eternal world.

IX. SANTAREM—THE AMAZON VALLEY.

Much has been recently said of the unevangelized state of the great valley of the Amazon—the strange neglect of all churches and missionary societies to carry the Gospel into this vast region.

Since mentioning, in a previous number of this REVIEW, that the statement of utter destitution was somewhat exaggerated, that Rev. and Mrs. Nelson, Missionaries of Bishop Taylor's So. Am. Band, had been some years engaged in earnest Christian labor at Para, and that colporteurs and missionaries had carried the Gospel into the valley, in their evangelistic journeys in various directions, and the *South American Missionary Society* of the Church of England had long since begun mission work there, and had planted a mission among the Indians on the river Purus, a branch of the Amazon, we have found reports of some of the agents of this Society, dating as far back as 1872. From a letter of Rev. R. I. Clough, the following paragraphs are of present interest:

"Santarem stands upon a bank about thirty feet above high water. It is built in blocks, of three avenues a quarter of a mile long, running parallel with the river, the streets branching off at right angles. All the thoroughfares are covered with close grass, which a herd of obliging cattle, owned by the householders, keeps well cropped. I did not see a vehicle of any kind in the place, or the traces of one. Population, including suburbs, three thousand, but varies considerably according to the seasons of the year. Santarem has the air of a busy place, notwithstanding its grass-grown streets. Its chief trade is salsa, or sarsaparilla, that growing upon the upper Tapajos being considered of superior quality. Rubber ranks next in importance, but the quantity diminishes annually; and then again rum, sugar, farina, coffee, tobacco, cacao, cattle, and copaiba. The climate is generally considered healthy, owing to the cool breezes of the north-east trade winds which blow with regularity during six months of the year, but towards the middle and end of the dry season and beginning of the rainy, swamp fever is not uncommon.

"Near Santarem is a small colony of Americans who took part in the late unhappy struggle upon the Northern Continent. But of the one hundred and fifty odd who came out, a hundred soon left, partly through being unable to stand the climate, and because attractions of civilized life in the States were irresistible; others thought they might as well work hard in their own country, where labor is better appreciated, the soil more productive, and opportunities for social advancement infinitely superior. It has been said, over and over again by rabid Northerners, that the majority of the colony were compelled to leave this country through its rowdy misconduct; but the increased testimony of several respectable inhabitants of Santarem seemed to demonstrate that the motives I have stated were the real cause of the departure of the most. We must think gently of the band of Southerners who found themselves among an alien race, with very few sympathies in common; of a different language, religion, and social and political views; shut out almost entirely from the outer world, and be careful how we receive statements which brim with invectives and disparagements. I had the pleasure of conversing with two Southern gentlemen who own estates in this neighborhood, and was much gratified to observe the respect shown them by influential Brazilians, who spoke in the highest terms of their unimpeachable honor, social relationships, and commercial transactions. In the midst of many difficulties, they have succeeded in all their undertakings, and won the esteem of all around them whose good opinion is worth having. There is talk of constructing a steam or horse-tram to the American colony. All the produce of the Tapajos flows into Santarem; the place is thriving fast, the commercial habits of the American colony having told favorably upon the community. Santarem is admirably adapted for a mission station; it is situated about midway between Pará on the Atlantic

and Manáos at the mouth of the Rio Negro. Besides occasional boats, steamers run regularly every fortnight, both up and down the river. If needful, the Scriptures might be translated into Tupi, and a school formed for the education of the Indians."

This unoccupied field seems to us one which should be taken up by one or more missionaries without loss of time. Not Santarem only, but the whole surrounding region should be brought under missionary labor and influence, as rapidly as possible. Laboring in the spirit of Christ and of Paul, the workers might soon look for grand and blessed results.

X.—THE WOMEN OF INDIA.

Doubtless the condition of women in India is becoming better understood than formerly, and more is being done to lift them in the scale of humanity; and yet we have an impression, that few of the privileged women of Christendom fully understand, or feel for the cruel disabilities and wretchedness, inflicted on their Hindu and Moslem sisters. These disabilities and wretchedness are not limited to the women of one class or caste; but, all of every caste and class, high and low, Hindus and Moslem, married and unmarried, as well as widows, are more or less subjected to harsh treatment, cruel wrongs, and lives of sorrow and wretchedness. Some account of the sad

CONDITION OF WIDOWS IN INDIA

has been given by different writers; but the picture has never been overdrawn; and why wonder at the readiness of Hindu widows, in all the past centuries, to be burned with the bodies of their dead husbands? Can we call the suppression of sutti by legal enactments, paternal or merciful legislation, so long as the British India Government keep Hindu widows subjected to all the cruel wrongs they are made to suffer? On this subject, as in case of many others, facts are more potent than fancy or argument. We give the following instance as recorded by Dr. Shepherd, a missionary of Oodeypore and a witness of the recent tragedy. He writes:

"A very painful scene was enacted, at the edge of the lake, near our house, the other day, which Mr. MacInnes and I stood watching for some time. The victim was apparently a young woman. Her husband, who had died that morning, had been carried from her house, and was burning on the funeral pile, while she, with her friends, and in charge of two old barbers' wives, repaired to the edge of the lake. The friends of the newly made widow sat on the road, just under our back verandah, while these two *hags*, the personification of cruelty, dragged their reluctant victim to the shores of the lake. I could see that it was with difficulty they could get the poor woman to come along. The operation commenced by knocking off her ornaments, which were purified with water, before they were given to the second barber's wife. I saw, myself, one of these wretches take a stone, and break some of the ornaments over the poor woman's

arm. How this wretch gloated over the lovely black hair which hung in streaming tresses far beyond her waist. It made my blood boil to see how she gathered it several times in her hand, as if taunting the poor widow. She would never have to comb or dress it again. It was soon cut off, and flung away as a polluted thing. Bereft of her bodice, her hair, and her ornaments, and clad only with the fragments of an old chaddar, or veil, the Nains or barbers' wives left her for a little to mourn alone and to bathe alone. When this was finished, they clad her in the dark garments of widowhood, and led her away home to a life of lonely misery and trial, to be looked on as a curse to the household, as the cause of her husband's death, as the butt for all the scoffs and jeers of the whole family. Poor Hindoo women!! Your lot is certainly a hard one."

Who can doubt that this young widow would have gladly burned herself with her dead husband, rather than be subjected to this cruel treatment and life-long wretchedness, but for the interdict of Government?

NUMBER OF HINDU WIDOWS.

Conflicting figures meet our eye in our exchanges. On the authority of some native advocate of the remarriage of Hindu widows, *The Illustrated Christian Weekly* (of Jan. 23, '86), gave the number of Hindu widows in India as "16,000,000, 116,000 of whom are under the age of 24 years," it is said. The very high character of this organ seems to give greater authority and currency to this mistake.

The India Government census of 1881 reports the number of women in India, 124,000,000: of these, more than 21,000,000 were returned as widows; of whom 669,000 were under 19 years of age; 286,000 under 15 years; and 79,000 under 9 years of age." Conceive the wretched lives and suffering of these widows, young and old, and contrast them with the amenities, kindness and tender christian sympaties, extended to the widows of Christendom, in their sorrows and bereavements; and have not our christian women reason to feel for, and extend a helping hand to, their wronged and suffering Hindu sisters?

HINDU WIVES.

But are Hindu wives shielded from all wrong and suffering? Are widows only subjected to the wrongs and wretchedness taught and sanctioned by Hinduism? Not long since a Hindu lady wrote to a Bombay paper concerning the social status and position of young Hindu wives, in which she declares the "wicked practice of early marriage had destroyed the happiness of her life." She writes: "Without the least fault of mine, I am doomed to seclusion. Every aspiration I cherish to rise above my ignorant sisters, is looked upon with suspicion, and interpreted in the most uncharitable manner. Our law givers being men, have painted themselves pure and noble, and have laid every conceivable sin and impurity at our door. The treatment which even servants receive from their

European masters, is far better than falls to the share of us Hindu women. We are treated worse than beasts."

The next day another correspondent of the same paper confirmed the statements of this Hindu lady in the following terms:

"The wail of the Hindoo lady in your issue of yesterday must wring the hearts of all her European sisters who happen to peruse her letter to you. Any one who has anything to do with vital statistics in India could tell you that the suicides of young wives are very numerous indeed, and their number utterly out of proportion to the rest of self-murders. For nearly twenty years I have had annually to prepare statistics regarding suicides, and the disproportion has naturally struck me. I have also made inquiries into very many cases of suicide by young wives, and have almost invariably traced the cause back to the ill-treatment the poor creatures received at home, mostly from their mothers-in-law, less often from their husbands. Again, hundreds of cases have come under my cognizance of young wives running away from the homes of their husbands, owing to the same brutal conduct of their relatives. They, poor girls, did not seek a cure in death, but fell into the clutches of women or men who gain a livelihood by pandering to the immorality of others.

"Have you never witnessed in the streets of Bombay, the distressing spectacle of a young girl being dragged along by the hair and arms, by an old hag of a woman and a man or two? Have you never heard her cry and weep bitterly, and resist being taken back to her dear mother-in-law's house? Go into the bye-lanes of Bombay, and you can see a case of that kind almost daily.

"I have seen, as I said, many suicides due to no other causes than ill-treatment by mothers-in-law. I have seen young girl-wives branded by them with hot irons, etc. I have seen them chained hand and foot by them, have seen them beaten and kicked, dragged by the hair, starved or kept in dark rooms, heard them most foully abused in the open streets, etc."

Miss Esther De Vine, writing from Cawnpore, India, exclaims: "Oh, the sorrow, oh, the misery, of this India! As I sit at my table writing to you now, a poor wife is consulting Miss Dr. Hyde the other side of the room, and showing her a terrible open sore, caused by her husband's beating her, so that it just sloughed off and left this dreadful sore. We asked the poor little woman if her parents lived near, so she could go to them till she was well; and she answered, through her sobs, that both her parents were dead, and she had no place to go, but back to her husband's house. Poor thing! She is only 15 or 16 years old. Think of a *whole life* with such a husband!"

A SAD CRY FROM NITCHAMMA.

But are the Hindu girls happy? Do they in their early maidenhood, escape the wrongs and sufferings of their sex? Let the following "*cry*" from one of them speak on this point:

"I am a child—a girl about twelve years of age. They tell me I was born just twelve harvests ago, when a fearful flood ravaged the country round our village. This is how we generally reckon time here.

"I do not think I can rightly tell much about myself, but I am not without thoughts at times, and these my friend will write for me; and, perhaps, if the letter is put into one of these strange post-offices, it may reach some gods or holy spirits above us, and some good may come of it. I can but try.

"I am not like most of the children here, although my face is dark, and my surroundings are very much the same as theirs. They play in the dirty puddles just outside our huts, where the pigs and dogs and fowls run and grub for food; they go out to help watch our scanty crops of grain against the black crows, or to drive in the cattle and sheep from the hot, dry fields, or to gather up the cow-dung for fuel and for house-cleansing. I have to go, too, very often; but I am not like them, so wholly thoughtless. Though I am so young, I cannot help thinking that I am in a strangely cruel, evil world. See now, my little brother, a sweet and bright child, well and strong till yesterday, now lies very weak and ill, with great sores branded on his body. Yesterday they did it; held him down screaming, and ran the cruel hot iron all down his breast. Everybody else laughed, and said: "Now the evil spirits and our fearful small-pox goddess cannot get the child." But I went away and cried, and felt that the cruel demons *had* got the child—had got my father and mother too, and were making them torture my little brother. Ah, those cruel goddesses! I suppose I have escaped because my name is a nasty name, and the goddess overlooked me; but most of the others in this village have felt her anger. They have had small-pox; and a little while ago, she came in a still more fearful form, and killed many of us with cholera—men and women, as well as children. To-morrow is the full moon, and then all night long, our people will do "sambram" to the goddess. How I hope she will be pleased! But no one can tell. I must go and see my father kill the fowl, and pour the blood out on the ground, and watch the movements of the cut-off head. Only so, they say, can we guess whether the goddess is pleased or not. Most of the children laugh and sport over all this cruelty, but to me, somehow, it is anything but pleasing—it is horrible.

Can I read or write? What, like the headman of the village, who keeps the accounts, or like the priest, who lives in the white and red house, with a tiled roof? Oh, no! girls must not learn to read. My father says they are bold and bad enough as they are, and must never learn to read the things written in books. Besides, we have no money to pay for teaching. Some of the boys of our village go to a school, where they sit on the ground all day long beside a teacher, and learn to write in the dust, and to read from strips of leaves. Some of the things they learn are very good—true and wise sayings—but some are very foolish. I should like to learn to read, but I am fated not to do so.

"Am I married? Yes, I was married a long time ago, when I was quite a little child. They made a great feast, and one whole day was spent in carrying me, and the big man who is my husband in a grand palanquin, backwards and forwards, through the streets. Some strange rites were performed, and some priests from another village repeated words which we did not understand. Gifts also were exchanged between our house and that of the son of the wedding. But I was so frightened by the noise, the blaring of the trumpets, and the beating of the drums, and the rude wild antics of the dancers, I don't remember anything more of it. But, oh, this evil man, whose wife I now am! He is rich, and so, of course, can do as he likes. Sometimes I have to go to his house, and he—but it is useless to speak. Soon I shall have to go to live with him altogether. Cruel destiny! I could almost wish I might become a widow, only then a worse fate might befall me. Sometimes I think I will run away to another village; but then the people are just the same there, even worse, some of them.

Once a strange man came to our village—one of our "Yelevaru," our rulers. He came into the middle street, with a man of our own country, and the two sang a hymn, which of course we didn't understand. Then they talked to the big people, while we children stood up on some rough stones by the temple, and looked and listened. They were both very pleasant men, and spoke very kindly to us. My father told us afterwards, that they said the goddess and evil powers which we worship were nothing—could do us neither good nor harm. 'Why,' they said, 'when the Ammatalli (the little wooden image standing in the temple) is attacked by the white ants, and covered all over with their red earth, she can't even brush it off! Though she has eyes, she sees nothing; though she has hands, she can do nothing. How then can it do you either good or harm?' He said, moreover, that they told him that there was one true God, who was the maker of everything, and that we ought to worship and love Him; that He loved us, and had saved us, by dying on our behalf. But this, of course, must be a mistake; God cannot die, if there be a God who made all things and gives all things life. I wonder if those two teachers will come again!

"Poor? Yes; very many are poor in this place. My father is a weaver, and we all have to help him do his work. Perhaps he will tell about himself and all our poverty some day. Often we have not half enough to eat. And when my father goes far away to other villages to sell the cloths he has made, and sometimes does not send us any money, we all suffer, and almost die. Just now he is ill with fever, and cannot work. The village doctor gives us medicines and charms for which we have to pay; so we are in great distress. In this way writes Nitchamma."

XI.—MISSIONARY INTELLIGENCE AND REGISTRATION OFFICE.

For the Registration of Missionary Information, and the encouragement of vigorous Self-Supporting Missionary Enterprize in all parts of the world, 186 Aldersgate Street, London, E. C.

REFEREES: J. E. Mathieson, Mildmay; F. B. Meyer, B.A., Leicester; Reginald Radcliffe, Liverpool. (A further important list of Referees will be added shortly.)

HON. SECRETARY (pro tem.): H. W. Fry, Dashwood House, E. C.

The objects of this office are as follows:

1. To collect and put into practical form, reliable information concerning spiritually-destitute and neglected places, as well as Christian Work in operation, throughout the world, and to disseminate the same through suitable channels.

2. To call attention to promising fields of labour, and to encourage all (men or women) who are willing to be used in the Lord's Service, for the Evangelization of the world, and to furnish Missionary information.

3. To establish a system of correspondents in foreign lands, who will report on suitable openings for Missionaries, Self-Supporting or otherwise, and act as Referees to those who go out; also generally to keep the office furnished with suitable information, and to put those of the Lord's people who may travel, "en rapport" with Christian people in the countries they may visit.

4. To urge on Christian people throughout Great Britain and elsewhere, the claims of the Heathen, and their responsibilities respecting them, and to seek to infuse zeal and energy into the Christian public at large, for the support of Missionary enterprize with their means and influence.

5. To stimulate Christian Congregations to seek representation on the Foreign Field, by members selected, sent out, and maintained from amongst themselves.

The following departments are those already decided upon :

A registry of missionary effort in all parts of the world.—This will embrace all evangelical work of whatever name, and be a permanent record of the same, available for all desiring the information. (Vide form A.)

A registry of requirements.—This will be a means of bringing work before workers, and workers to the work. (Vide forms B & C.)

A registry of employment for missionaries.—To bring to the notice of Christian men and women suitable means of livelihood, by which they may support themselves abroad, if necessary, while working for the Lord. (Vide form D.)

Communications are invited from all who are in a position to further the objects of this office, or from all desiring information on various heads; as, though at present, of course, but little data has been collected, yet the enquiries received will be a guide to the information most desired. Forms have been prepared, which elaborate the particulars which should, so far as possible, be furnished in the case of every registration. These forms are four in number, viz:

a. For the registration of any particular missionary effort.

b. For the registration of suggested openings abroad, where Christian workers may be profitably employed.

c. For the registration of Christian workers, seeking a missionary sphere.

d. For the registration of opportunities of suitable secular employment, for the support of missionaries.

These forms will be supplied on application.

We note the establishment of this Office in London as one indication of progress both in missionary interest and practical effort. It aims not to interfere at all with existing Mission Boards and agencies, but to become helpful to them, and to inspire and encourage enlargement of efforts, and all practical ways and means,

for pressing forward more rapidly this work of God among the heathen.

Of the great value of missionary information and statistics, carefully collected, collated and systematized, the MISSIONARY REVIEW has shown its appreciation from its origin. It is not enough for the churches and individuals, supporting a particular Mission Board, to know what their one Board is doing among the heathen. This limitation of knowledge in past years has been the prolific cause of wrong views and impressions, and sadly repressed missionary zeal and effort in behalf of the heathen. The patrons of a particular Board, and the readers of its missionary periodicals, have largely inferred, that nearly all that was being done for the heathen, was done by their own church and Mission Board; and hardly dreamed that other churches and Boards were doing as much, many of them more than their own. Our denominational mission periodicals have, in later years, introduced summaries of the work done by some few other churches and societies; but so fixed has become the mental habit of the readers of the favorite organ of their own Board, and so exclusive their interest in its work, that the imperfect knowledge they gain of the work, often much more extensive and encouraging, work of other churches and Mission Boards, fails to be understood and appreciated by them; and thus they lose the grand inspiration they might and should receive from such knowledge, and the powerful incentives it would give them to pray more, give more, and to engage in more earnest, sustained and adequate efforts, to press forward the same work through their own chosen agency.

This office aims at full information of all that is being done by every branch of Christ's church, and by every Mission Board, or private person, in any and all parts of the heathen world; to ascertain and keep on record a list of the most needy and promising fields hitherto wholly or partially unoccupied; also a list of all suitable candidates and volunteers for service among the heathen, and of all Mission Boards and agencies ready to assist such candidates, and of all other agencies, ways and means for their gaining support on the ground, while making it their chief aim and effort to preach Christ and Him crucified to the heathen.

There is certainly ample room and scope for such an OFFICE. We hope it may be conducted, mainly or entirely, by voluntary and unsalaried agents; so as not to become another agency for consuming mission funds at home; and that it may be conducted with such practical wisdom, energy, impartiality and singleness of aim and purpose, as to prove greatly helpful and efficient in touching all springs of effort, and bringing into exercise a thousand new forces for pressing forward far more rapidly this great and blessed work of missions.

Do we need such an OFFICE in this country? Most unhesitatingly, *Yes*, if agents would volunteer to do its work without salary, from pure love to Christ and the heathen.

XII. NEWS AND NOTES OF THE MONTH.

Piscadores Mission.—We are glad to see there is good reason to hope the native churches and Christians of the English Presbyterian Mission in Formosa will undertake the entire support, and mainly the direction also, of the new mission on the Piscadores Islands. There are 30 congregations in this mission on Formosa, four of them self-supporting. The language of the Islanders is the same, and some of them have already become members of the Formosan churches. One member of the Taiwanfu church has at once offered $50, others make generous offers, and the outlook is hopeful.

The U. P. Foreign Missions in India and Egypt are so blessed of God that the missionaries are crying earnestly for more reapers to help gather in the harvests. In this emergency one man of noble spirit has offered to furnish outfits, passages and five years' salaries for two new missionaries, one for each mission; and two young men have just offered themselves for this service. Such a movement greatly rejoices us. The brother who supports these two workers will feel a special interest in them, will follow them with his prayers, and watch for the results of their work.

Converts.—Dr. Stewart of the Sialkot, India, Mission of the U. P. Church, Nov. 26th, 1886, writes: "Since my last newsletter 460 additional baptisms have been reported to me, about two-thirds of them adults"—one of these Santa Ram, was a Meg Guru with a large following, and it was hoped the event might secure an entrance for the Gospel among that class of people.

The *Baptist Missionary Magazine* for December reports 130 accessions to its mission churches among the heathen, outside of Europe and America, and 104 in that for January.

Under date of November 12, 1886, Bro Clark of the Congo Mission writes of 7 just baptized at Palaballa, 6 at Lukunga, and 41 asking baptism at Banza Manteke. He also mentions the arrival of 4 missionaries from the Swedish Baptist Missionary Society, who take up the work at Mukimbungu.

Rev. Mr. Knowles of the M. E. Mission, North India, baptized 48, mostly Hindus, at the Ajudhiya Mela, and Rev. E. W. Parker baptized 15 in his field.

The accession of 10 new converts to the 1st Presbyterian Church of Sitka, Alaska, the first Sabbath in November, shows life and progress in the work there.

On the second Sabbath of November seven persons were received into the Mission church at Latakiyeh, Syria.

Arcot Mission, India.—Rev. Dr. Scudder writes of receiving six new members to the communion of the church, and Rev. A. Segawa, of baptizing three adults and one child, in Japan.

The Canadian Missionary Link, begins the new year with a number of special freshness and value. The paper by Prof. D. M. Welton, D. D., on "*The Relation of the Pastor to Missions*," speaks so fully our own views and convictions on this subject that we shall give it to our readers if we can possibly find room for it in our REVIEW. It is perfectly amazing to us that so many Pastors in our home churches wholly ignore and neglect the *Monthly* Concert for Foreign Missions. And but little less amazing is it that so many Pastors, who observe it in form, make it nearly a dead form, by saying all that is said themselves, allowing their people no part in it, unless perchance an occasional prosy prayer by some old elder or deacon, which touches nothing beyond the interests of their own individual church and community, reaching neither to India, China or Africa, and perchance not to heaven.

It is the Pastor's business to enlist his people, and bring them into this work, especially his young people, by putting upon them the labor of preparing, and then reporting in the Monthly Concert on particular fields and missions, noting all successes, discouragements, persecutions, and special needs. A Pastor training his people in this way, with the best of maps for their use in the Concert Room, will not only make his Concert the one meeting of the month of most thrilling interest, and render his whole church intelligent and enthusiastic in the cause of Foreign Missions, but he will at the same time most effectually train his young people to be earnest and efficient christian workers at home. If every Pastor in our home churches would train his people as Dr. Welton does, it is not too much to expect that the interest in Foreign Missions throughout Christendom, as attested by praying, giving and going, would be increased more than ten-fold in a single year.

The King of Popo, West Africa, writes to Missionary Roe: "Since my accession to the throne of my fathers, I have always had it in mind to confer with you regarding the Gospel of our Lord Jesus Christ which your committee in England have sent to this country, and which myself and the sons of my people have joyfully accepted. * * * I have granted a piece of land to the Wesleyan Mission, and on it I intend myself to build a church for the above Mission and for the glory of God in this country. This subject is the foremost one in my mind amidst the storms of difficulties I am called upon to pass through, and by God's grace I *will* do it."

For a case of violent Romish opposition, courageously met, see Bro. Wardlaw's letter in Art. VII.

A MUTE APPEAL FOR THE HEATHEN.

We reprint here the following *leaflet*, with a wish that every christian would procure it, and study it every day with much thought and prayer. When, O when are these 856 millions of Heathen to be evangelized? Will our present agencies and rate of efforts *ever* accomplish it?

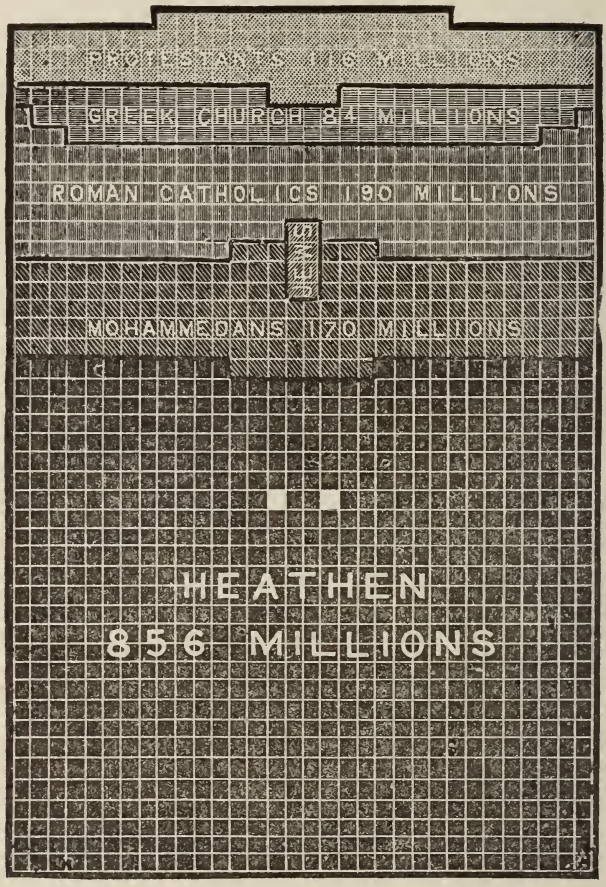

DIAGRAM EXHIBITING THE ACTUAL AND RELATIVE NUMBERS OF MANKIND, CLASSIFIED ACCORDING TO THEIR RELIGION.

Each square represents 1,000,000 souls.
The two white squares in the black indicate converts from heathenism.
This diagram was published in "The Regions Beyond," by permission of Mr. Eugene Stock, of the "Church Missionary Society" of London.

A MUTE APPEAL ON BEHALF OF FOREIGN MISSIONS.

You say you do not believe in Foreign Missions. Then there are certain things which you cannot believe:

I. You cannot believe that God so loved the world that He sent His Son to save it; or that it is His wish that none should perish, but that all should come to repentance.

II. You cannot believe that the Gospel is the power of God unto salvation to every one that believeth.

III. You cannot believe that He was the Son of God, or has any claim to your obedience, who said: "Go ye into all the world and preach the Gospel to every creature."

For it is clear as noonday that if you believed these things, then you must believe in Foreign Missions.

Unless you find in the Gospel something which makes it worthy of being preached to all men, you have not found in it that which makes it of any worth to you; you have missed its meaning; you do not know its power. The root of unbelief in Foreign Missions is want of faith in the Gospel.—*Selected.*

A FEW OF THE "OPEN DOORS" IN FOREIGN MISSIONARY WORK.

This diagram tells its own story. The lightest portion is Protestantism, and this is far from being white. How dark the darkest—nearly a thousand millions!

Protestants,	116 Millions.
Greek Church,	84 "
Roman Catholics,	190 "
Jews,	8 "
Mohammedans,	170 "

Of these, 80 millions are women confined in Moslem harems.

Heathen,	856 *Millions.*

Of these, 300 millions are Buddhist women, with no hope of immortality, unless in some future transmigration they may be born as men.

Two hundred and fifty millions of women depend for the Gospel upon the women of the Protestant Churches of America.

Nine-tenths of the contributions to Foreign Missions are given by *one-tenth* of the church membership, while only one-half of the membership give anything. The average amount per member is fifty cents per annum—only the seventh part of a cent per day, for the conversion of a thousand millions of heathen! An average of five cents a week from every member of the Protestant churches of the United States would bring into the treasury during a single year, $16,500,000. *Ninety eight* per cent of the Church's contributions for religious purposes is spent at home, while only *two* per cent. is applied to the Foreign Mission field. There are 75,000 ministers in the United States, or one to about every 600 persons, while only one is allotted to half a million in heathen lands. *There are* 1,500 *counties in China without a single missionary.* All missionary workers in heathen lands, native and foreign, would now be represented by less than one-twentieth part of one of the squares on this diagram.

ENCOURAGEMENTS.

The whole world is now open for the reception of the Gospel.

The Bible is printed in 250 languages and dialects.

There are 150,000,000 copies in circulation.

Twenty-five Woman's Boards in England and America are actively engaged in Foreign Missionary work.

The Young Men's Christian Associations are now formally inaugurating Foreign Missionary Branches.

The number of Missionary Societies is ten fold what it was eighty years ago.

The number of converts is nearly fifty fold.

The increased facilities for inter-communication.

The diffusion of the English language.

Wonderful revivals, with pentecostal power, are frequent in heathen lands.

The increase in membership in heathen lands is thirty times greater than at home, in proportion to the number of ministers employed, although the tests of discipleship are of the most trying nature.

But above all other encouragements are the precious promises of God:

"Ye that are the Lord's remembrancers keep not silence and give him no rest till he establish and till he make Jerusalem a praise in the earth."—Isa. lxii, 6–7.

The following is from *The Word, the Work and the World:*

"Our great desire is to awaken the people of God to the unparalleled opportunities of our own age, and the need of a movement more deep and wide, more earnest and self-denying, more bold and aggressive, than anything that has yet been attempted, to reach the NEGLECTED AT HOME, AND EVANGELIZE THE MIGHTY GENERATIONS ABROAD —the one thousand million souls who are dying in Christless despair, at the rate of 100,000 a day."

☞ *Let us remember,* "*The light that shines farthest, shines brightest nearest home.*"

These Leaflets are furnished at 30 cents per 100, postpaid.

A beautiful Chart of Diagram on second page *Lithographed in Six Colors*, mounted and varnished, ready for use, (size of paper 28x42 inches.) will be sent postpaid, for 60 cents.

Large Charts of above, printed on Oil Cloth, (size 4½x7½ feet) for use by Churches, Sunday-schools, etc., can be obtained at $5.00 each.

All money received for Charts and Leaflets is expended in the interest of Foreign Missions; and the work of mailing, correspondence, etc., is done *without charge.*

Address orders to W. B. JACOBS, 148 Madison Street, Chicago, Ill.

XIII.—LOVE TOKENS.

M. E. CHURCH'S MILLION FOR THE HEATHEN.—"The Methodist Episcopal Church has given during the last twelve months nearly one million of dollars, to spread the Gospel among the heathen."—*Christian at Work.*

Is that so, good brother? Was not the amount given, $992,-128.47, the total for both Home and Foreign Missions? Or are those among whom they work at home, heathen, as well as those in China, India and Africa?

WHAT IS THE GROWTH OF A CHURCH OR MISSION?—"The Congregationalists can return thanks for the growth of their communion by 27,159 new members gathered from the world."—*Id.*

Can they? They claim a *net gain* of only 17,777. Is not this number their actual growth?

In the Foreign Missions of the Presbyterians, North, the number added the past year is stated to be 2,533. But the losses were so great that the result, in all these Missions taken together, is a *net loss* of 757 communicants! Shall we say that we Presbyterians can return thanks to God for a growth in the communion of our Foreign Missions of 2,533 the past year? Or must we admit there has been no growth, but a sad net loss of 757 communicants?

The official figures of our Foreign Boards Reports make the total communicants in these Missions in 1885, 21,051; and in 1886, only 20,294 (see Reports). Kindly decide for us, good brother, what has been the *growth* in the communion of our Foreign Mission Churches the past year? We wait your decision.

CORRECTIONS.—We give the following corrections, kindly sent to us, mainly for the benefit (in case of the first correction) of the clerks of Presbyteries, Synods and General Assembly; and that all our readers may see how extremely difficult it is to collect and publish statistics entirely accurate. A very mortifying instance appears in our own work, in the Table, p. 552, of the last number (6) of the REVIEW of 1886. The 2d column of figures showing the communicants in twelve large British Churches was moved, after the final proof left our hands, we think, so that the returns of every church are falsified. There should have been a blank in 2d column opposite No. 52, and the whole column of the 12 items should be moved down till the figures 181,146 come opposite No. 64 (United Presbyterians of Scotland). Will our readers who wish to know the *home strength* of these twelve British Churches, kindly note this; and will our printer please note it, too.

But we give now some corrections kindly furnished by subscribers. We would give their names, to which we presume they would have no objection; but, as we have not time to ask them, we omit names, and give only such extracts as seem most pertinent. The first brother (Jan. 17, 1887) writes:

"MY DEAR BRO. WILDER:—In the statistics of our Presbyterian Church, which you quote from the official Minutes, (pp. 23–24, MISSIONARY REVIEW,) there is a serious error, I think. The fault is in the Minutes, not in the REVIEW primarily.

The 'year's gain' in communicants is given as 17,784. It should be 22,884. That is low enough, but it is far better than the other, reducing the loss on the preceding year from 10,009 to 4,909.

On p. 486 of the Minutes, the column 'whole number of communicants' appears as 550. Evidently a '6' fell out in making up the form. The number really is 5,650. This one error in this Presbytery goes through all the figures of Synod and the General Summary, vitiating seriously the accuracy of the statistics for the purpose required. There may be other errors affecting in like manner the General Summary. The fact that the number received on examination was 8,205 *more* than the preceding year, would suggest such errors.

I greatly prize the REVIEW. Its faithfulness, and its wealth of information delight me. I regret that 'official records' furnished you should themselves prove so faulty."

Other errors in the Minutes of Assembly are mentioned, but these will suffice; and these we do not give as any excuse for mistakes we may make.

A second brother corrects, or rather criticises, us, for our statements on pp. 24-26 of REVIEW, No. 1, of 1887, Jan. 18, 1887. This brother writes:

"As soon as I read carefully your 'comparison,' on p. 25, January number, I said,—'Here is a gain in *every mission* except two. Of these two, one, the Mexican, reports a loss, in 1885, of 183 and in 1886, of 2,713, or of 2,896 in all—which losses counterbalance the gains in all the other missions. Bro. Wilder's statement *ought* to be in some such words as these. He ought to give the clear statement, of *success all over*, save in one (or two) cases.'

"Then I said to myself,—'There *must be* a special reason for that Mexican deficit, and Bro. Wilder ought at once to have *said* so to himself, and *would* have said so, if it had been in regard to any Board but the Presbyterian Board, North.' So impressed was I with this, that I at once made inquiry of Mr. Rankin, and of the Secretaries, and learned these *facts*: 'That Mr. Hutchinson and others had acted on the unwise plan of reporting *all baptized persons*, *old* and *young*, as communicants.' As soon as this was learned at home, the Secretaries began to demand an expurgation—to insist on a clean sweep of all but *bona fide* communicants. This, of course, took time, and accounts for the larger number dropped in 1886 than in 1885. The Board believes that it has touched bottom now.

"This explanation not only entirely relieves the apparent loss, to a superficial eye, but is very much to the credit of the Secretaries—their courage and fairness. It seems to me that your naked statement, while actually true, is practically false.

"What would be thought, if, in the Presbytery of Morris and Orange, there had been a good work in all the churches, say a gain of several hundred, with the exception of one large church, which had been *dissolved*, and I should, or the Stated Clerk should, send out the naked statement that the work of the Presbytery of Morris and Orange was a great failure, and call for general humiliation, and throw blame on all the activities of the Presbytery?

MY DEAR BROTHER:—No danger of your being too frank. The more so the better. I am not one to complain of criticism. You say: "Bro. W. ought to give the clear statement of *success all over*, save in one (or two) cases." Have I not done exactly so? Have I not given the precise facts and figures of every Mission of our Board, except India, where the official Report gives an aggregate of which it nowhere furnishes the items? Have I misstated the facts and figures of a single Mission? Have I not been careful to state that the net loss, 757, is the outcome of all the Missions? And, accepting the statement that the loss in Mexico results from "the unwise plan," or wrong doing, of the missionaries in that mission, is this no cause for sorrow and humiliation? Ought we not to grieve that our missionaries have been so recreant to the usage of our home churches? And ought not our mission secretaries, when their glowing reports of *thousands* of communicants came in, to have made inquiries, and to have detected and corrected their wrong usage long ago?

Were not Bros. Ellinwood and Rankin in Mexico for personal inspection of the work and workers, several years ago? Ought they not to have learned of this wrong usage then, and to have corrected it *at once?* If they report a *net loss* of two or three thousand more communicants in Mexico and Africa next May, will it be no cause for sorrow and humiliation?

If you find me failing to detect and expose such net loss in the Foreign Missions of any other church, kindly remind me and tell me which it is. If there is any other church I love more than my own, or whose mistakes and faults I would sooner palliate, I would gladly know which it is.

I should apply precisely the same principle to "Morris and Orange" or any other Presbytery. If you, or its stated clerk, gave the true facts and figures of every church, and showed that the net loss in one or two churches, overbalanced the entire net gain in all the others, so that the net loss of all the churches taken together, that is, of the whole Presbytery, was "757" communicants, you ought in truth and love to say so, and say it, too, in sorrow and humiliation that such blight and barrenness had come on your Presbytery.

Can you honestly believe, my brother, that this explanation of Mr. Rankin "relieves the apparent [*actual*] loss," and is creditable "to the secretaries—to their courage and fairness?" Is one courageous for doing right under no special hindrances? Does he deserve special credit for stopping such a wrong practice?

What would you have said, had our secretaries continued to tolerate this direct violation of our church usage to the present time?

Bros. Rankin and Ellinwood went to Mexico as a "commission" to put things right in the Mission, in the autumn of 1880. They called the missionaries and native ministers together, and they reported home that "they held for some days a series of conferences" with them, "during which all the interests of the Mission were thoroughly discussed." Of their investigation into the character and elements of the native churches, the commission say of one station: "It is noticeable here, as elsewhere, that in the membership of the churches the males greatly preponderate, being in this instance nearly five to one."

Now, is it possible that this commission did not learn and note the usage of their missionaries, at that date and previously, in receiving members to church communion?

Note here, that the number of communicants as stated in the Official Report, May 1st, previous to this commission's visit to Mexico, was 3907; so rapidly had the work progressed from its origin in 1872. Was this wrong usage of the missionaries in practice then, and previously? It must have been, if Mr. Hutchinson introduced it, for he was dismissed by this commission, and subsequently had no part in the mission. Did this commission detect and correct this wrong usage then? And if not, why not? Why was it allowed to continue, and grow into vaster proportions? As a matter of fact, the Annual Reports from that date, show that the rapid increase of communicants went on.

In 1881 the No. reported is 5,031—an increase of 1,124.
In 1882 " " 6,040— " 1,009.
In 1883 " " 7,220— " 1,180.

From this date the number wanes.

In 1884 it is 6,812—a loss of 408.
In 1885 " 6,629—a further loss of 183.

If these losses all arose from the expurgation of non-communicants, had all such been expurgated at this date? And if not, why not? It had been *five* years since the commission went to Mexico, to put things right in the Mission, and "thoroughly discussed all its interests." Was not five years long enough to expurgate all non communicants from its churches?

And yet in 1886, the number reported is only 3916—another net loss of 2,713 in a single year. Thus, beginning five years after the commission's personal investigations in Mexico, in three consecutive years, 1883–1886, we find reported a total loss of 4,304—388 in excess of half the number of communicants reported in 1883! Were all these 4,304 communicants expurgated because they were not communicants, and never had been? And does all this involve no blame on the part of missionaries or secretaries?—no cause for grief and humiliation to them, to me, and to you and the whole Presbyterian Church? Shall we all go on, in view of such losses, praising "their courage and fairness," and glorying in the grand and rapid progress of our Foreign Missions? Do so, if you can, dear brother. I cannot. I love this work of God among the perishing too well, and long to see it gaining real and permanent victories for Christ too earnestly, to rest satisfied with such results.
In His blessed love and service,

Believe me, Yours Sincerely,

R. G. WILDER.

XIV.—FIELD NOTES.

ECHOES.—The *Missionary Review* for November-December, is as usual, full of mission facts and figures. It is hereafter to appear monthly, and to add to its contents a short summary of the freshest facts and items from all foreign mission fields. It is a marvel of mission news.—*Presbyterian Journal.*

"I esteem the *Missionary Review* the most valuable publication of its kind in this country; worth, indeed, all others combined. You are doing a much needed work."—THOMAS W. PRICE.

"In your earnest appeal for more economy in office and executive agencies, and the relegation of authority over missionaries to the *Church*, I believe you are voicing a wide-spread sentiment."—A PRESBYTERIAN PASTOR.

"The *Missionary Review* is a grand missionary magazine, full of the strong meat of missionary truth and facts."—E. R. W.

A popular young pastor of a prominent church in one of our large cities, Jan. 17, 1887, writes :

"The *Missionary Review* is one of the most interesting and profitable magazines I receive, and I am delighted that it is to come *monthly* hereafter. It has, in a measure, helped me to decide to enter the foreign field. I will give up my charge here July 1st, to enter the work in China. Hope to sail about September 1st."

A Pastor *vs.* the American Board.—"The American Board must recede from its present position or *perish*. The Board will either return to Christian catholicity and simplicity or it *will die*. Give it a fair chance to repent."—Rev. George A. Gordon, Pastor of Old South Church, Boston, Mass.

Shall I Go—*Thoughts for Girls, by One of them.*—The first 1,000 of this Pamphlet are exhausted. A Second Edition, revised, will be ready in a few days, and all orders will be promptly filled.

Authoritative Deputations to Foreign Missions.—We have deprecated all such Deputations and stated some of our reasons why no Mission Board should ever send them. Friendly visits to the Missions by pastors, elders or Mission officials, may be of special benefit to both parties. But to clothe one man, or two men with "full power and authority" to change, oppose, or reverse the views, judgment and practice of honest and devoted workers in the Missions, is an outrage on such workers, violence to all proper church order and polity, and a sin against Christ, who has expressly forbidden such domination among christians (Mark x, 42, 43).

If any of our readers would understand more perfectly the pernicious, damaging and ruinous influence and results of such authoritative Deputations let them carefully peruse Bishop Esher's painful and disgraceful communications in the *Evangelical Messenger* of Jan. 18, 1887 and several previous issues. Pity the Church which has a Bishop who can so divest himself of all dignity, and, by his own harsh and irascible language, demonstrate his utter unfitness for the exercise of authority, either in a Foreign Mission or the church at home. Let all churches and Mission Boards beware hereafter of inflicting such Deputations and damage on their Foreign Missions.

Six Young Men from Western Africa have recently come to Lincoln University to prosecute their education. *The Colonization Society*, Oct. 30, 1886, sent a band of 107 to Cape Palmas, West Africa, to establish a colony there.

Cameroon Mission.—Since the Germans took possession of the Cameroon region we see the English Baptists have sold their mission buildings and property there to the Basle Missionary Society for $10,000, and have made over their work to that Society.

Work of the Mt. Hermon Band.—The Missionary spirit is rising in our Colleges. "It is the Lord's doing and to him be the

praise." The number of those who have declared themselves willing and desirous, God permitting, to become Foreign Missionaries, is reported as follows:

Maine,	Colby, ... 7	Roanoke, ... 5	
	Bates, ... 22	Emory and Henry, ... 1	
	Bowdoin, ... 3	Washington and Lee, ... 12	
Dartmouth, ... 6		Pantops, ... 1	
Univ. of Vt., ... 4		Randolph–Macon, ... 6	
Williams, ... 19		Va. Military Institute, ... 1	
Amherst, ... 25		Lynchburg, ... 1	
Oberlin, (Students of College, 73; plus Students of Alliance,). . . 143		N. Y. Medical Conference, ... 17	
		Union. Theo. Sem., ... 15	
Syracuse, ... 12		Philadelphia Medical College, ... 11	
Madison, ... 46		Gen. Theo. Sem., N. Y., ... 2	
Hamilton, ... 15		Mt. Vernon, ... 39	
Lafayette, ... 9		Univ. of Iowa, ... 10	
Rutgers, ... 23		Mt. Pleasant, ... 12	
Lincoln, ... 15		Fairfield, ... 30	
Hackettstown, ... 11		Iowa State Y. M. and W. Con., . . . 46	
Alexandria, ... 12		Grinnell College, ... —	
Univ. of Va., ... 9		Toledo, ... —	
		Chicago, ... —	
Total, ... *650			

Some of these students had previously given themselves to foreign work, but most of them have come to this decision since Oct. 1st. The two young men whom God is using for this work, are finding choice opportunities for presenting the claims and needs of millions dying without a knowledge of the Saviour and at the same time of bringing home to their fellows the question, "What think ye of Christ?" Some are expressing a desire for prayer and some confessing Christ in these meetings. From one who was present at a recent meeting we have these words: "The power of the Spirit was manifest as I have never seen or felt before. * * * K—— stopped me, took the paper from me. His hand trembled. He wept like a child. We bowed our heads in silent prayer. Not a word was said but the Spirit did His work. Twenty-six signed, one of them a Professor. He offered an earnest prayer. Then in the twilight hour we joined hands and stood while we sang, 'Nearer, my God, to Thee, e'en though it be a cross that raiseth me.'"

What the Figures Say:

"They report that in this Christian nation there has been spent for all Christian purposes, $205,000,000 in a year; and for liquor, $900,000,000 and for tobacco, $600,000,000. They report that the American Board has in sixty years received $25,000,000 for sending the Gospel to the heathen; and that $1,500,000,000 have been spent in our nation in one year for rum and tobacco. Impossible that crime should not be 'on the increase.' Times of Noah and Lot, indeed! And now to-day, say figures, there are on earth 856,000,000 heathen, and 136,000,000 Protestants. How many of these last

*The full figures have not come in time, but the total is over 650.

are true Christians? Only God knows; but the wildest hope could hardly dare venture beyond the number 20,000,000. And think of the flood that is pouring out of life every day! And the nations bent on selfish ends, or on war and conquest. $15,000,000,000 spent by "Christian" nations for war. Ah! it is not good for peace of mind to look long at the real condition of earth in this year (eighteen hundred and eighty-six) of our Lord. These figures, and the accounts of matters in all lands, given in the daily papers, make hearts tremble for fear that the evil days, the days our Lord foretold, have come. —AUGUSTA MOORE, IN *N. Y. Evangelist.*

Study these figures, dear reader. They are as stubborn as facts. But they are no more formidable than the walled cities and giants Caleb and Joshua reported as barring their entrance into the promised land, when with true christian courage they still exclaimed, "*Let us go up at once and possess it; for we are well able to overcome it.*"

DR. SUMMERS.—In our last issue pp. 36, 37, we left Dr. S—— preparing to leave Melange on a march farther inland. He has been heard from, under date of Aug. 7th, 1886, at Banza N'Lungas, on the banks of the Quango, encompassed with perils from the conspiracies of his own people and carriers, but intrepidly exposing and thwarting their conspiracies, and firmly trusting in God. His letter to his brethren and Dr. Dowkownt may be seen in *The Medical Missionary Record* of Jan., p. 210.

NEW MISSIONARY SOCIETY.—In the same number of the RECORD, p. 212, a new Missionary Society is proposed, with some details of its elements and character, such as will doubtless receive very general favor and support. The proposed society seems likely to go into immediate and vigorous operation. God bless any and every fit agency for more speedily evangelizing the 856,000,000 of our perishing fellow men who know nothing of Christ.

SELF-SUPPORTING MISSIONARY.—We rejoice to record the fact that Miss Jessie Bedinger, of Ky., has gone to assist in mission work at Matamoras, Mexico, *at her own charges.* May her example be emulated by many.

HEROIC DAYS OF POVERTY.—"The best days of various Christian denominations have been their early heroic days of poverty, self-denial, suffering, and hard, but victorious conflicts."—*Evangelical Messenger.*

Is not the same true of foreign missionary organizations? Most of our young Foreign Missionary Boards and Societies are prosecuting their work with wonderful energy and success, many of their home officers giving their service spontaneously without salaries. While of the Am. Board, the oldest foreign missionary organization in America, it was true a year or two ago, that it had no more communicants in its foreign mission churches than it had 40 years previously!

American Indians.—From the origin of this Review we have deprecated the past legislation and treatment of Am. Indians by our Government, and constantly and earnestly urged that they be made citizens, amenable to, and protected by the same laws that apply to other people and other races of the country, and that their immense reservation be disposed of for their benefit, portions being allotted to the families of the various tribes in *severalty*, the same to be inalienable for a proper time-limit, and thus every individual of every tribe be brought into the full status, and all the rights of citizenship as soon as possible. We thank God that these views have at length found favor with the Government, as shown by the bill which the House of Representatives has just passed. This bill provides for the division of the Indian Reservation, allotting portions in severalty to the members of the various tribes and selling the rest for their benefit; and rendering the lands allotted in severalty inalienable for twenty-five years. On every Indian accepting such allotment and cultivating his land apart from his tribe, it conveys all the rights and privileges of citizenship. Here, surely, is a hopeful outlook for the final solution of the "Indian problem" and the end of the mistaken policy, which has so long entailed immense expense, and trouble on our Government, and cruel wrong on these Aborigines of the land.

A Young Waldensian, Louis Talla, a son, grandson, and brother of Waldensian pastors, has just gone, as a missionary of the Paris Missionary Society, to Africa, to work with M. Coillard on the Zambesi among the Barotsis.

XV.—BOOK AND LITERARY NOTICES.

Thoughts on The Holy Gospels, by Francis W. Upham, LL.D.* Here is a volume of much study and profound thought, bristling throughout with original and significant views which rouse the intellect and challenge investigation. The author, by profession, is not a theologian, he was a lawyer, but became so profoundly impressed with the importance of christian research and investigation that he gave up his profession, and has devoted his vigorous intellect to these higher studies. One view, which gives direction to his investigations and deductions, is that the Gospels were not written as *biographies of Christ's earthly life, but as "Arguments to prove that Jesus is the Son of God."*

* Thoughts on the Holy Gospels: How they came to be in manner and form as they are. By Frances W. Upham, LL.D., author of "The Church and Science," "The Wise Men," "The Star of our Lord," pp. 378, Phillips & Hunt, 805 Broadway, New York. $1.25.

We are profoundly impressed with the views presented in this volume, and earnestly commend it to the study of every christian thinker.

MISSIONARY BAND—A RECORD AND AN APPEAL, by B. Broomhall, 4 Pryland Road, Mildmay, London, Eng. We heartily recommend this book to every one who has felt an interest in the departure of the seven young men, five of them Cambridge students, who sailed for Central China a year ago last February. This account of their farewell meetings; voyage to China, and early experiences in China, has a ring of true missionary enthusiasm. There is here a grasp of the emergency and greatness of their work; a revelation of their entire dependence on the Holy Spirit for its success; a resting on Christ's command as their commission, and a faith born of the Holy Ghost, which plans and looks for large results—even the evangelization of all China in this generation.

In the last letter of Stanley Smith are these words: "Oh, how glad my soul is to testify that Jesus fully satisfies and that if I were asked, 'If now you had your choice, where would you like to be in this world?' I should answer, in Ping-yang Fu. We are in this life, it seems, literally beset and besieged with grace; for the God of all grace is with us and around us." Mr. Studd writes: "If China is to be turned upside down, the missionaries must be turned inside out first. Pray that the Lord will rouse us all to go forth in His might, conquering and to conquer. Pray that, Paul-like, men may be raised, whether among those here or at home. If a man cannot say from his heart and conscience this one thing, 'I do and will do!' let him not come to China. We rough it in traveling, but nothing more; excellent food, and a comfortable bed, and with the Lord Jesus as your friend, what more does a Christian soldier require? We could well do without the first two, but not without the Lord; He satisfies—the others don't."

The latter half of this volume contains speeches and facts concerning the Evangelization of the World; the Needs and Claims of India, China and Africa; Benefits of Missions to the Church at home; the Men Wanted for Missionaries; Spiritual Power for Missionary Work, etc. No theological student can afford to be without it. Every Christian should have a copy at hand, for, as is well said, "It is not only a record of action, but an incentive to it." Publishers, Morgan & Scott, 12 Paternoster Buildings, London. Paper boards, 1 s. 6 d., cloth, 2 s. 6 d. and 3 s. 6 d.

THE PULPIT TREASURY for January opens the year with a bright, solid, sparkling array of contributions, each one fitted to instruct, and all admirably adapted to thoroughly furnish the preacher for his work. Every department is filled with sterling matter. Dr. A. E. Kittredge, of New York, has the place of honor. His portrait forms the frontispiece, and his sermon on "Prayer Answered," the first article. A view of the Madison Avenue Reformed Church, of which he is pastor, is also given, and a brief but vivid sketch of his life. The brief article on "*The Guilt of the Pagan World*," by Prof. Hunt, of Princeton College, meets admirably and conclusively the erroneous views of "Progressive Orthodoxy." An Exegetical Comment, by Prof. E. J. Wolf, D.D., and a Service for Parents, by Dr. T. DeWitt Talmage, deserve careful attention. J. H. Vincent, D.D., Rev. J. Hoadley, Dr. A. J. Gordon and Dr. D. B. Cheney, supply the Sermonic Leading Thoughts. Dr. G. Draper has an excellent article on "The Good Earl;" Dr. A. H. Moment one on "The Bible Within the Bible," and one on "Light on the International Lessons." There are also articles, by leading writers of various denominations, on "Subjects for Christian Meditation," "Sermon Preparation," "The Sister's Influence," "The Effects of Prohibition," "New Testimonies to Biblical Records," "The Leader's Part in Prayer-meeting," and one by Dr. John Hall, on "Self preservation in Church." The Editorials are on, "The Homes of Children," "Bible Reading, Direct, Bold and Frank," "Concentration," "Co-operation," "Continuance," "The Closing Year." Yearly, $2.50. Clergymen, $2.00. Single copies, 25 cents. E. B. Treat, publisher, 771 Broadway, New York.

THE PANSY for January is a gem of beauty, with charming illustrations and letter press to correspond. Among other choice articles is a brief sketch of the late dear Mrs. Doremus, so well and widely-known for her deep interest and effective efforts in behalf of Foreign Missions, and every good word and work. D. Lothrop & Co., Boston, Mass.

WE are glad to welcome the *Presbyterian Journal*, of Philadelphia, in its new and much improved form. Its unflinching advocacy of right views and principles, too, adds to its value; and we do not wonder its subscribers are rapidly increasing.

THE MUSICAL HERALD, (Oliver Ditson & Co., Boston, Mass., $2.00 a year) is a veritable *gem*. If it has any peer in its department we know it not.

MEN OF MARK, (Library Edition). Thanks to Murphy & Co., and the parties concerned, for No. 9 of Root & Tinker's MEN OF MARK. The portrait is of GEORGE B. ROBERTS, President of the Penn. R. R. Co. The enterprise is commendable. 227 Broadway, New York, N. Y.

SALUTATION TO THE DAILY PRAYER UNION.—Bro. I. M. Ward of Newark, N. J., sends out the April SALUTATION well-freighted with Gospel texts and teaching in honor of the Holy Ghost, and breathing the spirit which comes from the fullness of His presence. We learn from it that this Prayer Union was established in November 1879, and its membership in April, 1886, was 13,300. The object of this Daily Prayer Union is to spread the knowledge of the work of the Holy Spirit among Christians, that all, irrespective of name or creed or learning, or aught beside, save discipleship of Jesus, may receive the gift of the Holy Ghost.

75TH ANNIVERSARY OF OLD SPRING STREET PRESBYTERIAN CHURCH, New York City, 1811–1886. This memorial deserves a prominent place in Presbyterian Archives. The sermon of the occasion, by the present pastor, Rev. W. A. Halsey, from Eccl. x, 7, bristles with facts, incidents and memories of profoundest inspiration, and clearly demonstrates that the former days, with all their brightness and blessings, have but served their part in contributing to the richer blessings, the choicer privileges and greater responsibilities of the present.

ALBERT LEA COLLEGE, MINN. THE DEDICATORY ADDRESS, at the opening of this Institution, by Dr. Herrick Johnson, on the value of American citizenship, treating of the Relations of Liberty and Law of Church and State, and of Woman to Society, is an able production, well worthy of much thought and study.

THE OPIUM QUESTION; OR, IS INDIA TO BE SACRIFICED TO CHINA? By Robert Needham Cust, etc.

We have seen so many most excellent things from the pen of Robert N. Cust, that it grieves us much to say, this pamphlet demonstrates the ability and skill of an able advocate to "make the worse appear the better cause." The reasoning that places Christian Missionaries in the same category as Opium; because the Chinese would exclude both; which claims that the opium smoking is less harmful than other Chinese vices, because it has not depopulated China, while neither have those "other vices" depopulated it. Such reasoning is sound neither in logic nor words. It is never proper to justify or excuse one sin because some other sin is worse. The very heading of the pamphlet carries a false implication. If the cultivation of the poppy were to cease in India, so far from sacrificing India, the change would bring increased prosperity. The fertile lands now sacrificed to the cultivation of this poisonous drug would produce cereals enough to add greatly to the general health and well being of India's millions and guard against the frequent famines which destroy lives by the million, and draw from government and private benevolence millions of money to check their ravages.

WE are asked to state that Ministers, Evangelists, Sunday School Teachers, Tract Distributors, and all Christians who labor for souls, *will always*, on application by postal card, be furnished free of price and postage, with Gospel Tracts, &c. Address, A. H. Gottschall, 210 Hummel Street, Harrisburg, Pa.

THERE is in press and will be published soon by Wilbur B. Ketcham, New York, a book which will create remarkable interest among the churches and Sabbath schools everywhere and doubtless command extensive sale. It is written by George Lansing Taylor, the distinguished clergyman as well as poet. The title of the book is "What Shall we do with the Sunday School as an Institution." It will contain a vigorous putting of a much discussed theme.

We regret to find our page *For the Children*; *Review of Mission Boards*; *Sailing, and Death Notices*; most of our *Book and Literary Notices*; and several other papers are crowded over to next number.

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